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SECOND EDITION, REVISED AND ENLARGED.
Jul 1 d, 1899

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PREFACE TO THE SECOND EDITION.

THE first edition of this work appeared within a few weeks of the publication of the request of the archbishops of Canterbury and York, at Lambeth, on July 31, 1899. The archbishops decided that the use of incense as a part of worship, in service time, should, for the present at least, be discontinued. I then felt it right to counsel conformity to that request; and, for certain weighty reasons, I am of the same mind still. I have, however, been urged to give, in a second edition of this work, some information upon the subject in question; and I have not felt at liberty to refuse to do so. I have, therefore, added two articles to this edition, dealing with the subject. This addition has been made in the hope, that, if men are patient, before long there will come a modification of the archbishops' decision, in the way of direct sanction being given to the fumigatory or deodorant use of incense in service time—a use for which much is to be said. A great deal has been said and written, by men whose learning gives them a claim to be heard, which very seriously diminishes the weight of that decision. It seems probable

that, eventually, the archbishops' prohibition of the use of incense in service time will be discredited, as based on an argument which appears to many persons of sound judgment to be inappropriate and invalid; and which, moreover, is incapable of application all round, without seriously interfering with widely recognized and well established ceremonial usages.

I have, in this edition, made several corrections of importance, which I believe will render this manual more useful and trustworthy. These corrections have been made as a result of criticism leading to further research, after much consideration, and in accordance with authority.

V. S.

South Ascot,
February, 1900.

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PART FIRST.

The Moral Principles of Religious Ceremonial.

CHAPTER I.

INTRODUCTION.

PUBLIC Worship is composed of rites and ceremonies, involving the use of ritual and ceremonial in their performance. The manner in which the terms 'ritual' and 'ceremonial' have been frequently confused makes it desirable that we should have clear ideas as to the exact meaning of these terms. On the title-page of the Book of Common Prayer a distinction between "Rites and Ceremonies of the Church" is marked, both terms being there used in the usual technical sense, familiar to liturgical scholars. Archbishop Benson, in the Lincoln Judgment, delivered A.D. 1890, said, "The word 'rite' is held to include, if not to consist of, the text of the prayers and Scriptures read; the books called 'rituals' containing these,[1] while the

[1] e.g. "The English ritual resembles that of the Eastern Church in the circumstance of combining all the offices of the Church in one volume. The *Ritual*, termed in the English Churches of Salisbury and York, and elsewhere, *Manual*, comprised all those occasional offices of the Church which a presbyter could administer."—Palmer, *Origines Liturgicæ*, 4th ed. Vol. ii. p. 166. "The publication of the ritual in the English language, corrected and reformed, must be allowed by every one to have been most perfectly within the office of the Church."—Palmer, *Treatise on the Church*, 3rd ed. Vol. i. p. 394.

books called 'ceremonials' prescribe the mode of using the rites or conducting the service."[1] Strictly speaking, then, the term 'ritual' signifies the words of a rite, and the term 'ceremonial' the actions in which it consists or by which it is accompanied. Thus, it is possible to be a learned 'ritualist,' and yet to know little or nothing about ceremonial.

Definition of 'ceremonial.' As we are about to treat, in the following pages, of 'ceremonial,' and not of 'ritual,' it will be well at the outset to explain more fully the meaning of the former word. Ceremonial is concerned with the *circumstances*, as distinguished from the *substance*, of religion. A ceremony is a solemn action used as the ornament, clothing, or outward and sensible expression, of religion. The eighteenth canon of 1604 speaks of "outward ceremonies and gestures." In Archbishop Benson's words, "a ceremony in worship is an action or act in which material objects may or may not be used, but is not itself any material object."[2] The making of the sign of the cross in baptism, or the placing of the ring in marriage, come

[1] *The Bishop of Lincoln's Case*, by E. S. Roscoe, p. 161, where authorities for the above definitions are given. See however canon vii. of 1640, in which the ceremony of making a reverence towards the altar is termed a 'rite.' The canons of 1640, as also those of 1604, are given in Cardwell's *Synodalia*, Vol. i.

[2] Ibid. p. 162.

alike under the definition of a ceremony. Thus, by the terms 'ceremony' or 'ceremonial,' we are to understand, not only bodily gestures (such, for example, as kneeling in prayer, or bowing the head at the mention of our Lord's human name), but also the active employment of articles used in divine service (such, for example, as the burning of candles on the altar, or the carrying of a cross in procession). A ceremony, then, is a formal symbolic gesture or action of religious meaning, performed or done in the course of the services of the Church.

The necessity of ceremonial.

The necessity of ceremonial in religious worship is obvious to every thoughtful Christian. Man is a being composed of a reasonable soul and a material body, and worship is a thing in which the whole man, soul and body, must take part. As both soul and body belong to God, it is a clear duty to use both in His service. The body is the natural organ of the soul, and the instrument through which the worship of the soul is ordinarily expressed before Almighty God. If man was a purely spiritual being, it might be possible for him to worship God without the aid of ceremonial. If religion is primarily and chiefly a thing of the heart and will, it is also a thing of the body. "I beseech you," says St. Paul, "that ye present your bodies a living sacrifice, holy, acceptable

unto God, which is your reasonable service."[1] Religious worship composed wholly of inward affections can never adequately represent the worship of a composite being such as man.

Thorndike has the following weighty words upon the necessity of outward ceremonies and gestures in divine worship: "God hath made Christians, though governed by the Spirit of His grace, as gross in their bodily senses and faculties of their minds, as other men of like education are: and it is a debt which the guides of the Church owe to the wise and unwise of God's people, to conduct them in the way of godliness by means proportionable to their faculties. The outward form of public service availeth much, even with them whose minds are best in tune, to corroborate their reverence and devotion at the service of God, by the exercise of it. . . . The circumstances

[1] Rom. xii. 1.

Bp. Jeremy Taylor, in his treatise, *on the Reverence due to the Altar*, pp. 11, ff., (Mowbray and Co.), comments upon St. Paul's words thus: "God is to be worshipped with our best, nay, with all our faculties. I say with our faculties of body, as well as with those of soul; for God looks for no less than a whole burnt-offering, body and soul. Nay, the body itself is a sacrifice that God must have presented to Him. 'I beseech you,' saith St. Paul, 'that ye present your bodies, etc.' It must be holy, or a sacrifice, in holy offices, and it is a service in the worship of God. . . . How can we hope to have our bodies glorified by God, if we do not glorify God in our bodies? How shall all the works of God praise Him, if our bodies, which are His workmanship, do not in their degree this work of God in giving Him worship and praise? As soul and body make up the complete man, so the adoration of both constitutes perfect worship."

and ceremonies of public service is a kind of discipline, whereby men subject to sense are guided in the exercise of godliness: it is, as it were, the apparel of religion at the heart; which some think, like the sun, most beautiful when it is most naked; and so it were indeed, did men consist of minds alone without bodies; but as long as our bodily senses are manageable to our soul's advantage, the heat within will starve without this apparel without. . . . Christians have bodies as other men have, and though the service of God consist in the inward intention of the mind, and the devotion of the spirit which performeth it, yet this brute part of us is able to contribute so far towards it, as it refresheth in ourselves, and expresseth to others, the inward motions wherein it consisteth." [1]

Thus, it is manifest that the worship of the Church must, of necessity, find its expression, as it ever has done, in religious ceremonial.

The worship in spirit and in truth.

The words of our Lord to the Samaritan woman, recorded in St. John iv. 24, "God is a spirit, and they that worship Him must worship Him in spirit and in truth," have been quoted as implying a supposed condemnation of the use of ceremonial in worship. This objection is thus disposed of by Bishop Jeremy Taylor, "It

[1] *Works*, Vol. i. pt. 1. pp. 301, 306. Lib. Anglo-Cath. Theol.

is evident that the worship of God supposes external reverence, and that 'to worship God in spirit' is not opposed to giving Him bodily worship. Were it so, we might with equal propriety exclude the honouring of God with our substance, as Solomon bids; for our bodies are no more spiritual than our money: and then it would be as wrong to 'bring an offering and to come into His courts' (Psal. xcvi. 8), as it would to 'bow down low before His footstool' (Ibid. xcix. 5). In truth, spiritual worship no more excludes bodily, than 'to believe with the heart' excludes 'the making confession with the mouth' (Rom. x. 10). Spiritual worship, then, in no wise proscribes bodily worship; for, as St. Augustine says, 'To worship God with outward ceremonies is to adore Him in spirit and in truth, if such ceremonies are the outcome of sound doctrine, with the beauty of holiness and of love.'"[1]

It is clearly wrong to suppose that our Lord's words concerning the worship in spirit and in truth convey any condemnation of externals in religion. It must be remembered that they were spoken to one of a race which offered to God a false and unauthorized worship, and, moreover, believed that in Mount Gerizim only could acceptable worship be offered: and they were spoken in an age when the chosen people held that God could be rightly worshipped only in Jerusalem and in accordance with the old

[1] *on the Reverence due to the Altar*, pp. 16, 17.

ceremonial law of the Jews. In the case of the Jews, the ceremonial law had become so overlaid with human traditions, that spiritual worship had well nigh disappeared. The Jews, too, approached God through the media of types and figures, which, in the age of the Incarnation, were to be no longer. It was, thus, a matter of primary importance that the principle should be laid down, that worship, to be really acceptable to God, must be offered in spirit and in truth, and not after the methods prevailing at the time when our Lord spoke the words in question; and, moreover, that God might henceforward be worshipped everywhere. It is quite impossible to believe that He meant to condemn either outward ceremonies and gestures expressive of inward faith and devotion, or the setting apart of places for religious worship. To have condemned these things would have been, not only to oppose the universal practice and experience of Christians in all ages to come, but also to contradict His own express ordinances, such as Baptism, the Eucharist, and the appointment of the Lord's Prayer.[1] Obedience to Jesus Christ in these

[1] Irenæus has a passage upon the worship in spirit and in truth, in which he speaks of the Eucharistic Sacrifice, the offering of prayer, the oblation of our bodies, the offering of the fruit of our lips, referring to Mal. i. 11; Rev. v. 8; Rom. xii. 1; Heb. xiii. 15; adding "now these oblations are not according to the law, but they are according to the Spirit, for we must worship God 'in spirit and in truth.' And therefore the oblation of the Eucharist is not a carnal but a spiritual oblation."—*Fragments from the Lost Writings of Irenæus*, xxxvii. (Vol. ii. p. 176. Clark, Edin.)

matters involves the employment of set words, outward actions, and material things—in a word, the use of ceremonial.

Worship 'in spirit and in truth' is not opposed to a reverent ceremonial expressive of inward piety, but to worship which is merely formal, local, typical, or unauthorized. External worship, or ceremonial, is not to be used as the substitute for, but as the vehicle for expressing and embodying, the worship in spirit. It enlists the senses in the service of God, and makes them auxiliary in raising the spirit of man heavenwards. Thus, external worship, if it is the product and expression of genuine inward devotion, is justly to be accounted as worship in spirit, because it is dictated by the spirit. In other words, the internal adoration which we render to God in spirit and in truth is necessarily attended with its external signs.

NOTE ON THE NECESSITY OF CEREMONIAL.

"Religion, in order to meet the wants of human nature, will take account of each element in man's nature: she will maintain lower relations with the bodies as well as higher relations with the souls of men. As man has, besides his unseen person, an outward and visible shape, so will religion herself provide sensible forms as well as supersensuous realities. She will exact outward as well as inward reverence, because in a being constituted like man, the one is really the condition of the other. There are bodily postures which absolutely forbid heavenly exercises to the soul: to lounge in an arm-chair is inconsistent with the tension of thought and will which belongs to adoration

of the Most Holy. Religion, like man himself, is a beautiful spirit tabernacling in a body of sense. Her divine and immutable truths are shrouded beneath the unrivalled poetry of Bible language; her treasures of grace beneath the outward and visible signs which meet us in sacraments. She proclaims the invisible by that which meets the eye; she heralds the eternal harmonies by a music that falls upon the ear. She certainly is not all form, for man is not a brute: but also she is not all spirit, for man is not an angel. She deals with man as being precisely what he is, and she enlists the lower faculties of his being in aid of the higher. Yet if she is true to man and to herself, she never allows her disciple to forget the unseen in the seen, the inward in the outward, the soul in the body. For religious purposes, the soul must always be incomparably of the highest importance, as being the very man himself; the man in the secret recesses of his being; the man at the imperishable centre of his life; the man as he lives beneath the Eye, and enters into relation with the Heart of his Infinite Creator."—Liddon, *Some Elements of Religion*, 3rd ed. pp. 116, 117.

"The worship of the Church must express itself, as it has always expressed itself, in form. We are to serve God as men, with our whole nature, and not merely with a part of it. To say, therefore, that we will serve Him in spirit, though not in outward acts embodying that spirit, is to refuse to Him one great part of the being which He has given us, and all of which He claims. Nature herself thus becomes our teacher as to the necessity, and even in some respects as to the regulation, of religious forms. And St. Paul recognized this when, referring to a disputed ceremonial at Corinth, he said, 'Doth not even nature itself teach you?' In Christian worship, accordingly, as in all other worship, there has always been more or less form, ceremonial, ritual; and it could not possibly have been otherwise. The instinct of the human heart was sufficient to be, so far at least, the Church's guide."—Milligan, *The Ascension of our Lord*, pp. 304, 305.

CHAPTER II.

THE OBJECT OF CEREMONIAL.

FROM the consideration of the necessity of religious ceremonial we pass on to the consideration of its object or purpose. Ceremonial, being the external body of gestures and actions by which divine worship is expressed before God and man, has for its object the honour and glory of God, and the edification of His people. It is not possible that the public worship of God can be either reverently or intelligently conducted without the aid and use of a recognized and appropriate external order.

Object i. The glory of God. The primary use of religious ceremonial is the acknowledgment of the claims of Almighty God upon the homage and love of His creatures. The outward worship of God is a duty implied in the second commandment. The first commandment, in enjoining the *inward* worship of God, forbids it to be given to idols: the second commandment, in forbidding the giving of *external* worship to idols, enjoins it to be given to God. In other words, whilst the second commandment negatively forbids the bowing

of the knee to idols, it positively enjoins the outward worship of Almighty God. We are bidden to glorify God in our bodies, and He is not fully glorified when the worship of the body is withheld from Him. "For my own part," said Archbishop Laud, "I take myself bound to worship with body as well as in soul, whenever I come where God is worshipped."[1] "O come, let us worship and bow down, let us kneel before the Lord our Maker,"[2] is the voice of reverence in all ages. External worship glorifies God by making manifest to others our devotion towards Him; and so, by our good example, exciting them to the same devotion.

The ceremonies of religion are primarily to be used in order to give public homage to God as our sovereign Lord, and in acknowledgment of our dependence upon Him. Further ideas as to the educative value of ceremonial, or its reflex action upon the worshipper, of which we are about to speak, are to be subordinated to the idea of God's honour and glory, as the primary motive of external religion.

Symbolic acts not only uphold and secure the dignity of divine worship, and conduce to order and reverence in the Church's corporate approaches to Almighty God; they moreover glorify Him in bearing witness and giving expression, by means of outward signs and gestures, to truths which He has revealed—

[1] *Works*, Vol. vi. pt. i. p. 56. Lib. Anglo-Cath. Theol.
[2] Psal. xcv. 6.

truths which, without their aid, might be lost sight of. Of this particular aspect of ceremonial we shall speak later.

Under the term 'ceremonial' we may include the ornamentation and appointments of our churches, and the vestures of the ministers, which should be of the very best, in honour of God who is specially present in His house, and whose ministers they are. God is dishonoured by bare, ill-kept churches, and by mean and slovenly services.[1] God is a great King, and the instinct of the Church, from the time that circumstances rendered it possible, has ever been to offer to Him in His house the best and choicest gifts both of nature and of art, together with a carefully considered and reverent ceremonial order. "Give unto the Lord the glory due unto His name: bring an offering, and come into His courts. O worship the Lord in the beauty of holiness."[2]

Object II. The edification of man.

It is obvious that the reverent devotion of the soul of man is best secured when the body, its companion and organ, is reverent also. It is a matter of experience, too, that men are more powerfully influenced by what they see with their eyes, than by what they hear with their ears. The spirit is accessible through the body,

[1] Notice the complaint of God, spoken by Haggai, the prophet, "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?"—Hag. i. 4.

[2] Psal. xcvi. 8, 9.

and almost all great thoughts and emotions pass into the soul through bodily means. The human mind requires to be called to the exercise of devotion by the senses, as well as by the reason and the will.[1] The majesty of God and the sanctity of religion demand a becoming ceremonial, in order to excite in the human mind proper feelings of reverence and devotion in divine worship. From this follows the great importance of ceremonial as an aid to stimulate inward piety, and as an educative force. In fact, so great is this reflex action of religious ceremonial upon those who rightly practise or witness it, that great writers, such as Hooker,[2] apparently lose light of the primary purpose of ceremonial, to which we have just referred. "The sensible things which religion hath hallowed," wrote Dionysius, "are resemblances framed according to things spiritually understood, whereunto they serve as a hand to lead, and a way to direct."[3] By means of outward

[1] "In its ordinary state the soul is weighed down by the senses; the multitude of objects ever acting on the senses enthral the soul, and prevent it from soaring to things spiritual and divine. It requires a great effort to break this thraldom, and this effort is facilitated by the impressions made on the senses by the ceremonial of public worship. The senses are thus used against the senses, not to ensnare and captivate the soul naturally free, but to set free the soul naturally captive . . . 'The more I think of it, the more strongly I feel the effects of mere external sights and sounds on the inner and better man.'"—*In Spirit and in Truth*, pp. 36, ff., Longmans, 1869.

[2] See note, p. 18, at the close of this chapter.

[3] *de Eccles. Hierarch.* c. 2. n. 3. § 2. t. i. 255. Antwerp, 1634.

symbols and symbolic acts, the great truths of religion are set forth in a sensible and striking manner before men's eyes. "Common sense telleth us, that the outward appearance of all kind of proceedings is a means to maintain the inward esteem which men ought to hold of those things that are done there."[1] As a shake of the hand not only expresses friendliness, but also produces it, so religious ceremonial is useful, not only in expressing inward devotion, but also as procuring and exciting it. St. Augustine has some remarkable words, in which he says, that the external gestures of prayer are not so much of use to lay the mind open to God, to whom the most secret movements of the heart are best known, as to stir up a man's own mind to pray with greater earnestness.[2] Without the use of symbolic outward acts, 'the inward heat of the heart is apt to be stifled and choked for want of needful airing and exercise.' The force of example, in the matter of outward reverence, should not be forgotten. Instances are abundant in which genuine outward reverence has been known to influence for good thoughtless

[1] Thorndike, *Works*, Vol. i. pt. i. p. 223.

[2] *de Cura gerenda pro mortuis*, cap. v. St. Augustine goes on to say, "I know not how it is that, though these bodily actions are not done without the motion of the mind going before, nevertheless, by the outward visible doing of them, the inward and invisible movement which causes them increases: and so the affection of the heart which suggests the outward actions, by the very doing of them gathers strength."

persons who witnessed it, and to recall wandering thoughts in fellow-worshippers. Thus, it is a purpose of religious ceremonial to refresh and to stimulate in ourselves, as well as to beget in others, the inward devotion of the heart.

We may, then, rightly conclude that the due use of symbolic actions in religious worship is a necessity to man, and that the glory of God and the edification of His servants are promoted thereby. This being the case, it is not surprising to find in the Holy Scriptures the divine warrant for ceremonial worship. Students of the Holy Bible remember the full symbolic teaching of the Old Testament, the tree of life, the rainbow, the brazen serpent, the cherubim above the mercy-seat, the altar of incense, the table of the shew-bread, the seven-branched candlestick, the vail, the laver, the elaborate system of ceremonial observances of priesthood and laity—all particularly ordained by God Himself, for His greater glory and the edification of His chosen people: they mark, too, the profusion of symbolism, under the Christian dispensation, with which the pages of the Revelation of St. John abound: they observe that Jesus Christ in no way condemned the ceremonial observances of the Pharisees as wrong in themselves, but, on the contrary, that He said, "These

The divine warrant for ceremonial found in the Bible.

ought ye to have done,"[1] as subordinate accompaniments of the weightier matters of the divine law. No act or word of our Lord is recorded in the New Testament, which leads to the supposition that the worship of Almighty God 'in spirit and in truth' is to be less associated with religious forms and symbols in Christian times, than it was under the Jewish dispensation.

Ceremonial worship, then, has for its object the honour and glory of God, and the edification and spiritual education of His people; and it finds a divine warrant in the Holy Scriptures of the Old and New Testaments.

[1] St. Matt. xxiii. 23. What our Lord so sternly reprobates in this chapter is not the ceremonial observances of the Pharisees, but their failure to observe the due proportion between the absolutely and the relatively important.

NOTE ON THE OFFICE OF CEREMONIAL IN ORDER TO EDIFICATION.

In an admirable passage on the office of ceremonial in order to edification, Hooker says,—"The end which is aimed at in setting down the outward form of all religious actions, is the edification of the Church. Now men are edified, when either their understanding is taught somewhat whereof in such actions it behoveth all men to consider, or when their hearts are moved with any affection suitable thereunto; when their minds are in any sort stirred up unto that reverence, devotion, attention, and due regard, which in those cases seemeth requisite. Because, therefore, unto this purpose not only speech, but sundry sensible means besides, have always been thought necessary, and especially those means which being object to the eye (the liveliest and the most apprehensive sense of all other), have in that respect seemed the fittest to make a deep and a strong impression:

from hence have risen not only a number of prayers, readings, questionings, exhortings, but even of visible signs also; which, being used in performance of holy actions, are undoubtedly most effectual to open such matter. . . . We must not think but that there is some ground of reason even in nature, whereby it cometh to pass, that no nation under heaven either doth or ever did suffer public actions which are of weight (whether they be civil and temporal, or else spiritual and sacred), to pass without some visible solemnity: the very strangeness whereof, and difference from that which is common, doth cause popular eyes to observe and to mark the same. Words, both because they are common, and do not so strongly move the fancy of man, are for the most part but slightly heard; and therefore, with singular wisdom, it hath been provided, that the deeds of men, which are made in the presence of witnesses, should pass not only with words, but also with certain sensible actions, the memory whereof is far more easy and durable, than the memory of speech can be."—*Eccles. Pol.* Bk. iv. ch. i. § 3.

Archbishop Bramhall says,—"The Church may lawfully prescribe rites and ceremonies. So long as unlawful ceremonies are not obtruded, nor the substance of divine worship placed in circumstances, nor the service of God be more respected for human ornaments than for the divine ordinance, nor excessive superfluity become burdensome; but, on the other side, they are used as adjuments (i.e., helps) of decency, order, gravity, modesty, in the service of God, as expressions of these holy and heavenly desires and dispositions, which we ought to bring along with us to the house of God; so long as they are helps to attention or devotion, furtherances of edification, visible instructors, the books of ignorant men, helps of memory, exercises of faith, the leaves which preserve the tender fruit, and the shell which defends the kernel of religion from contempt: so long they are no clogs, but excellent props, to sustain Christian liberty."—*Works*, Vol. v. p. 215. Lib. Anglo-Cath. Theol.

CHAPTER III.

THE RELATION OF CEREMONIAL TO DOCTRINE.

OUTWARD forms and ceremonies in divine service are visible and sensible expressions of spiritual worship, by a due use of which Almighty God is glorified, and His servants are edified and educated. In order that these important ends may be secured, it is a necessity that religious ceremonial should be regulated by the demands of religious truth. Our Lord has taught us that we are to worship not only 'in spirit,' but also 'in truth.'[1] Right ceremonial is both the exponent and the safeguard of truth.

Ceremonial the exponent of truth.

As we have already pointed out, men are more profoundly affected by what they see, than by what they hear. For example, a representation of Christ crucified has more power to move the heart of an ordinary person, than any account in words of the crucifixion.[2] It is in accordance with

[1] St. John iv. 23.

[2] "A girl was looking at the picture of the scene of the crucifixion, and I asked her what she thought of it. She said, 'It hurts me.' I asked her why? She said, 'It hurts

this fact, that the Church employs outward and visible signs and actions, in order to exhibit inward and spiritual truths to her children. Experience bears witness that the employment of religious ceremonies of an appropriate kind is an effectual means of recalling, setting forth, and impressing, the great truths of Christianity upon the minds of men. Religious actions speak for themselves, in a language understanded of the people. It is, thus, a matter of the first importance, that every ceremonial act used in divine worship should be an apt expression of some truth or other; and, further, that everyone who takes part in, or makes use of, any given ceremonial act should do so with a view to confessing, or confirming belief in, the truth which it is designed to illustrate. For instance, to bow the head at the name of Jesus, without any definite belief in His divine nature, is a thing to be abhorred of all Christian people. Similarly, for a priest to celebrate the Holy Mysteries in a vestment, irrespective of belief in the pre-eminence of the Eucharist as the one service of divine appointment, is equally reprehensible.

As an example of what is meant by saying that symbols or ceremonies should be the outcome of sound doctrine, we may with

me to think that He suffered that for me, and that if I do not believe on Him I am crucifying Him over again.'"—*Private letter from Uganda.*

reverence adduce the divine appointment of the outward and visible signs in the two Sacraments of the Gospel, Baptism and the Eucharist. The natural use of water is to cleanse, and its employment in the administration of Baptism signifies the cleansing of the soul born in original sin. The ancient method of baptizing by immersion, still retained in the Book of Common Prayer,[1] eloquently proclaims the truth, that in baptism we are buried with Christ, and are raised with Him to walk in newness of life.[2] The natural use of bread and wine is to strengthen and refresh the body, and the employment of these elements in the Eucharist is expressive of the effects upon the soul of a worthy partaking of Christ's Body and Blood in that sacrament. In giving these examples of the relation of symbols to truth, it is needful to say, that, in the case of the sacraments, the outward signs effect what they signify, because to the symbol is attached that which it symbolizes; in other words, the sacraments are "effectual signs of grace."[3]

The Spanish admiral Montojo, in speaking of the destruction of his squadron at Cavite in 1898, is reported to have said, "I would rather have honour without ships, than ships without honour." We may apply the sense of his

[1] *Public Baptism of Infants*, and *of such as are of Riper Years.*

[2] See Col. ii. 12. "Buried with Him in baptism, wherein also ye are risen with Him."

[3] Art. xxv.

words to the relative importance of doctrine and ceremonial. There can be no manner of doubt that ceremonial, without doctrine or meaning behind it, is but as the husk without the kernel, or the lantern without the light. In this matter a powerful contrast is drawn by the English Church, in the Prayer Book,[1] between "ceremonies so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us," and "ceremonies such as be apt to stir up the dull mind of man to the remembrance of his duty to God."[2] Ceremonial actions in divine worship are not performed because they please the eye as graceful and beautiful, but because they mean something. It is very necessary to press this view of ceremonial observances, because, amongst ourselves, the proclamation and acceptance of Catholic truth has not kept pace with the advance of ceremonial. Doctrine is of the *substance* of religion, whilst ceremonial is of the *circumstances* of religion. Ceremonial, as illustrative of truth, is therefore but of secondary importance. But we need to remember, that if, as is true, the doctrine and discipline of the Church are the weightier matters, the ceremonies of the Church, as

[1] *Of Ceremonies, why some be abolished, and some retained.*

[2] Note also the words, "They be neither dark nor dumb ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve."—Ibid.

'mint and anise and cummin,' ought not to be neglected.[1]

Ceremonial the safeguard of doctrine.

Ceremonial is not only an effective exponent, but also a valuable safeguard, of religious truth. Ceremonial represents the great truths of religion, before the eyes of the people, in a sensible, striking, and intelligible form. In other words, ceremonial is a visible memorial of truth. There are numbers of persons, both in our cities and villages, who are of dull and heavy understanding: to such as these, apt and significant symbolic outward acts are of immense value, both in making clear, and in bearing witness to, the truths of religion.[2] Without the aid of symbolic objects or actions the doctrines of the faith would, in many cases, lose their hold on the mind and fade away. The sight of a photograph or a lock of hair, or a visit to a grave, possesses considerable power in recalling and keeping alive the memory of a loved one, gone before: and it is even so in regard to religious ceremonial. The intelligent use of apt and significant external actions and customs is of great value, in keeping alive in men's minds the memory

[1] See St. Matt. xxiii. 23.

[2] Picart commences his celebrated work on *The Ceremonies and Religious Customs of the Various Nations*, with the words,—"The greatest part of mankind would have no knowledge of a God, if the worship which is paid Him was not attended with some external signs."

of the great truths thus visibly symbolized and expressed.

For example,—In our churches the font is usually placed near the door, and the altar at the furthermost part of the sacred building: the very position of these objects silently yet forcibly testifies, that Holy Baptism is the divinely appointed mode of admission into the Church of Christ, and the beginning of the Christian life; and that the offering of the Eucharistic Sacrifice is the supreme act of Christian worship, and that the reception of the Holy Communion is the highest privilege of the Christian. The custom of making a reverence towards the altar, on entering and on leaving a church, is a perpetual reminder of the truth, that God's special presence is vouchsafed in His house, and that the real presence of Jesus Christ in the Holy Eucharist is sacramentally vouchsafed at the altar. The delivery of a Bible to the priest at his ordination, or to the bishop at his consecration, is significant of the obligation of the ministers of Christ to teach the people, and to teach only such doctrines as find their authorization in the sacred volume. The sight of the wedding-ring on the hand of a married woman is a perpetual reminder of her duty of fidelity to her husband. The signing of the newly baptized Christian with the cross recalls the obligation of all Christians to take up the cross daily, and to follow Christ in a life of

self-sacrifice. The foregoing are but some examples, out of many, of the practical value of ceremonial, in recalling, by means of visible signs and symbols, the truths of religion, in making such truths familiar to men, and in impressing them upon the mind.

The following passage, drawn from the Articles about Religion, put forth in the year 1536,[1] summarizes in an admirable manner what has been said above—"Laudable customs, rites, and ceremonies are to be used and continued as things good and laudable, to put us in remembrance of those spiritual things which they do signify; not suffering them to be forgot, or to be put in oblivion, but renewing them in our memories from time to time."

[1] *Formularies of Faith, put forth by authority during the Reign of Henry viii.* Of Rites and Ceremonies, p. xxxi. Oxford, 1825.

NOTE ON THE EDUCATIVE VALUE OF CEREMONIAL.

In a royal proclamation put forth by Henry viii., February, 1539, the retention of certain ceremonies in the English Church was commanded. Later, it was directed that their true significance should be carefully and frequently explained to the people:—

"Wherfore every Sonday it shall be declared, howe holy water is sprinkled, to put us in remembrance of our baptisme, and of the bloud of Christ, sprinkled for oure redemption upon the crosse: And that the gyvynge of holy breade is, to put us in remembraunce of unitie, that all Christen men be one mysticall body of Christe, as the breadde is made of

many graynes, and to put us also in remembraunce of the Howsell, whiche in the begynnynge of Christis churche men dyd oftener receyve than they use nowe to doo.

"On Candelmas Daye it shall be declared, that the bearynge of candels is done in the memorie of Christe, the spirituall lyghte of whom Simeon dyd prophecye, as it is redde in the churche that daye.

"On Ashewenesday it shall be declared, that these ashes be gyven, to put every Christen man in remembraunce of penaunce at the begynnynge of Lent, and that he is but erthe and asshes.

"On Palmesonday it shall be declared, that bearynge of palmes renueth the memorie of the receivynge of Christe in lyke maner into Jerusalem before His deathe.

"On Good Friday it shall be declared, howe crepynge of the crosse sygnyfieth an humblynge of oure selfe to Christe, before the crosse, and the kyssynge of it a memorie of our redemption, made upon the crosse. And at foure tymes in the yere at the leste to declare the signification of the other ceremonyes.

"And so it shal be well understanden and knowen that neyther holy breade, nor holy water, candels, bowes nor ashes halowed, or crepynge and kyssynge the crosse, be the workers or workes of our salvation, but only be as outwarde signes and tokens, wherby we remembre Christe and His doctrine, His workes and His passion, from whens all good Christen men receyve salvation."

See *The Institution of a Christian Man*, Formularies of Faith, p. 147. Oxford, 1825.

The above is here quoted merely as an example of what is meant by the use of ceremonial as an exponent of doctrine. Even those who most approve the subsequent abolition of the ceremonies here named will admit, that the exposition of their spiritual meaning, given above, is singularly beautiful, and could hardly be improved.

CHAPTER IV.

THE RELATION OF CEREMONIAL TO DEVOTION AND CONDUCT.

AS we have seen in the previous chapter, ceremonial is to be regarded as secondary in relative importance to the doctrine which it expresses in the Church: it holds a similar subordinate position in regard to inner devotion and right conduct in individuals. It is upon this latter relation, which may be described as the moral aspect of ceremonial, that we are now about to speak.

The relation of ceremonial to inner devotion.

In the history of religion the tendency has continually manifested itself of making religion consist merely or chiefly in outward observances, apart from the inward dispositions which should prompt and dictate them. The reason for this may be attributed to the fact, that outward observances are more easily performed than interior acts of devotion or obedience. It is easier, for example, to bend the knee than to bend the will, or to utter the words of a prayer with the lips than to mean them with the heart. It is to be observed that our Lord specially condemned the inconsistency

of which we speak, in His words addressed to the Pharisees, "this people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."[1] The true idea is, that all outward acts of religion should proceed from, and be linked with, corresponding inward dispositions. Where the outward action is performed apart from, or as a substitute for, the inward disposition which it is meant to symbolize, we have 'formalism' pure and simple. Formalism may be described as the punctilious performance of external religious acts, irrespective of that frame of mind and heart which the external acts are designed to embody or express. It was against formalism, that Jesus Christ, in addressing the Pharisees,[2] uttered His most awful condemnation. It is not, as we have already said, that the outward is unimportant, but that the outward, severed from the inward, neither avails nor is accepted with God. In short, as the worship of the soul, unaccompanied by that of the body, is partial and incomplete; so also the worship of the body, apart from the interior devotion of the soul, is valueless and unacceptable to Almighty God. External acts of worship are only pleasing to Him as ex-

[1] St. Matt. xv. 8.

"God is more pleased with the privy devotion of the heart, whereto ye ought principally to intend in all your service, than with the outward noise with the voice."—*The Mirror of our Lady.*

[2] See St. Matt. xxiii.

pressive of the inward devotion of the heart. The outward ceremonies of religious worship, severed from inward reverence and devotion are as a body without a soul, a lamp without a light.

This truth is brought out in a striking manner by the prophet Micah.[1] "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The people had asked, with what outward thing they should come before the Lord. And the prophet replied by telling them "what is good," namely, the inward devotion of heart and life, righteousness, love, humility. In short, ceremonial is only acceptable to Almighty God, when it is the outward apparel and furniture of religion in the heart.

The relation of ceremonial to moral conduct.

As religious ceremonial is related to inner devotion of heart, so also is it similarly related to moral conduct. The tendency to put

[1] vi. 6 ff.

ceremonial observances above, or in the place of, moral obligations has manifested itself in a greater or lesser degree in all religions, in all ages. It cannot be denied that, in most ages of the world, men have sought to screen their vices under the cloak of a strict observance of the outward forms of religion. The widespread success of Mahommedanism has been attributed to the manner in which that religion sacrifices moral effort to the transaction of religious forms.[1] The prophet Isaiah has a memorable passage, in which it is made plain, that all strict compliance with outward forms of worship, without the putting away of moral evil from the life of the worshipper, is nothing less than an abomination in the sight of Almighty God. "Hear the word of the Lord . . . To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am

[1] See Mozley, *on Miracles*, pp. 140, 141, 3rd ed. 1872. Longmans.

weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."[1] And similarly, in the prophecy of Hosea,[2] we read, "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." It is to be observed, that, in these passages from the prophets, there is no disparagement of the outward observances named, for they were divinely ordained: it is their abuse, irrespective of moral conduct on the part of the worshippers, which alone is condemned. And the same remark is applicable to our Lord's condemnation of the hypocrisy of the Pharisees, to which we have already alluded. St. Paul's words, respecting the ceremony of circumcision under the Jewish law, are applicable to all outward ceremonial observances in Christian times—"Circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision . . . Circumcision is that of the heart, in the spirit, and not in the letter."[3] Above all else, God demands of us a heart and a will wholly given up to Himself and His service.

Thus, there is in Holy Scripture a great

[1] Isai. i. 10, ff. [2] vi. 6. [3] Rom. ii. 25, 29.

caution to all who are in the habit of using legitimate external forms of worship, such as, for example, making a reverence towards the altar on entering and leaving a church, or bowing the head at the mention of our Lord's name. These, and other like pious ceremonial practices, are to be encouraged in persons of devout life who understand their meaning; and they will be found of real helpfulness in stirring up, and in giving expression to, the inner devotion and worship of the heart. On the other hand, they are to be sternly discouraged in the thoughtless, careless, and morally slack, as displeasing to Almighty God, injurious to themselves, and a cause of grave offence to others. When the love of ceremonial, unaccompanied by the love of truth, genuine devotion, and earnest moral effort, gains possession of the soul, grace dries up, and religion becomes empty. We need to emphasize, and specially in the present day, the supreme importance of the moral element in religion, in comparison with the ceremonial element. We need to lay down the truth, that the use of external acts of worship, and religious ceremonial generally, is a matter of secondary importance compared with soundness of belief, inner devotion, and moral conduct. "External observances," as Bishop Jeremy Taylor finely remarks, "can become religion, if they be the outward act of an inward grace, that is, when they naturally express what is conceived and

acted within, not when they come from without: a commandment of man may make these actions to be obedience, but they are made religion by the grace within, or not at all."[1] All who "worship the Lord" are bound, in accordance with His will, to worship Him "in the beauty of holiness."[2]

[1] *The Rule of Conscience*, Bk. iii. ch. iv. rule 18. § 4.
[2] Psal. xcvi. 9.

PART SECOND.

The Regulation of English Ceremonial.

CHAPTER I.

THE PRINCIPLES OF ENGLISH CEREMONIAL. I.

HITHERTO, in this treatise, we have considered the fundamental and moral principles of religious ceremonial: we now pass on to consider its ecclesiastical and liturgical principles, with special reference to that portion of the Holy Catholic Church, which we know as the English Church.

Ceremonies are variable. Whilst Catholic truth, as the revelation of God to man, can never be changed, religious ceremonial, as a matter of ecclesiastical order, is liable to revision by the authority which first imposes it. Ceremonial may be *relatively* Catholic; but, with certain few exceptions, it can never be *absolutely* Catholic. To be absolutely Catholic, a ceremony must have been practised in the Church, always, everywhere, and by all Christian people. But it is beyond dispute, that, with the exception of certain ceremonies connected with the celebration of the sacraments, derived from our Lord and His apostles, religious ceremonial has varied considerably in different parts of the Church, according to

the genius of different nations. This variation is justified on the ground, that a fixed and uniform ceremonial is not an essential matter in the Church's life. Holy Scripture lays down certain broad rules for the Church's guidance in regulating the externals of divine worship, such as, "Let all things be done decently and in order;"[1] "Let all things be done unto edifying;"[2] "Whatsoever ye do, do all to the glory of God."[3] Thus, Holy Scripture recognises the Church's power to regulate her ceremonial observances: and this power has been freely used in all ages and in all parts of the Church, without detriment to the unity of the Church. "It is clear," says Bingham, "that there was no necessity, in order to maintain the unity of the Catholic Church, that all Churches should agree in all the same rites and ceremonies; but every Church might enjoy her own usages and customs, having liberty to prescribe for herself in all things of an indifferent nature, except where either an universal tradition, or the decree of some general or national council intervened to make it otherwise."[4]

[1] 1 Cor. xiv. 40. [2] Ibid. 26. [3] 1 Cor. x. 31.
[4] *Antiquities*, Bk. xvi. ch. i. § 15.

The principle of indifference as to uniformity of customs and ceremonies of the Church is brought out in the instructions which St. Gregory the Great gave to St. Augustine, upon his mission to our Saxon forefathers in the 6th century. St. Augustine, whilst in Gaul, had noticed certain differences in the mode of celebrating the Eucharist. In his perplexity he asked, "Why, seeing that the faith is one, are there

The principles of English Ceremonial.

In accordance with this principle, which is a principle ecclesiastically sound, the English Church has from time to time revised her service books, and regulated her ceremonial observances. The greatest changes in this respect took place in the sixteenth century, during the reigns of Edward VI. and Elizabeth. As the changes then effected, broadly speaking, remain still in force, it will be well to consider the grounds and principles upon which such changes were then made.

The most momentous change affecting the services of the Church was the administration of the Holy Communion in both kinds; in other words, the restoring of the chalice to the lay-people. It is needless to say that this change was made in obedience to our Lord's original institution, and in correction of the uncatholic custom then prevailing in the West. The unspeakable privilege of partaking of the Blood of Christ in the Eucharist is the greatest spiritual gain resulting from the Reformation

different customs in different Churches, and one custom of masses in the holy Roman Church, and another in that of Gaul?" To which question St. Gregory replied, "Whatever you find either in the Roman or Gallican, or any other Church, which may be more pleasing to Almighty God, I think it best that you should carefully select it, and settle it in the Use of the Church of the English, newly converted to the faith. . . . Therefore you may collect out of every Church whatever things are pious, religious, and right: and, putting them together, instil them into the minds of the English, and accustom them to the observation of them."—*Respons. ad quæst. Aug. ap. Bedam.* Lib. i. cap. 27.

in England. Another large benefit was the public reading of the Bible, and the rendering of the services, in the mother-tongue; but this is a matter which comes under the head of ritual, properly so called, and not of ceremonial.[1]

The preface, *of Ceremonies, why some be abolished and some retained*, written[2] in justification of the changes in ceremonial made by the English Church at the Reformation, appeared in the first English Book of Common Prayer of 1549, and has been continued unaltered unto the present day. The retention of this Preface of 1549 in each subsequent revision of the Prayer Book[3] is significant: as bishops Andrewes and Cosin

[1] See pages 3, 4.

[2] probably by Archbp. Cranmer, and included in some early lists of his works. The preface is printed in full at the close of this chapter.

[3] It may be useful to some readers of this work to give here the dates, with a brief description, of the various revisions of the Book of Common Prayer.

i. *The First Prayer Book of the reign of Edward VI.* **1549.** The genuine product of the English Reformation, untampered with by foreign reformers. It was in its main essence a revision and translation of the Latin breviary, missal, and pontifical, according to the use of Sarum, with certain modifications and additions.

ii. *The Second Prayer Book of the reign of Edward VI.* **1552.** The least Catholic of any of the English Prayer Books, bearing marks of the influence of, and concessions to, foreign protestants, and in no way representing the true ideas of the English Reformation. It marks the extreme point to which the Church of England ever went in the direction of compromise with those who held uncatholic views. This Book never possessed the slightest claim to ecclesiastical authority, and was in use only about eight months.

remark,[1] it points to the fact that no ceremony enjoined in the first English Service Book, even if omitted later, has since been condemned. From the preface in question, we learn the grounds upon which, in 1549, certain observances were retained, and others were abolished. The reasons given for the changes then made are good and valid, as a careful study of the document, in the light of the state of things which prevailed at the time it was written, will show. Broadly speaking, at the Reformation the English Church retained all the ancient ceremonial which had not been abused by the superstitions of medieval times, necessary and appropriate for the ceremonial expression of the services of the Prayer Book. The burning of candles before, and the censing of,

The ancient ceremonial retained at the Reformation.

iii. *The Prayer Book of the reign of Queen Elizabeth.* **1559.** In this Book many of the imperfect features of the Book of 1552 were remedied. The ornaments of the church and of the ministers, legalized in the second year of Edward vi., were authorized in Elizabeth's Prayer Book, and directions were given to furnish churches and chancels as they had been in the closing years of the reign of Henry viii.

iv. *The Prayer Book of the reign of James I.* **1604.** Some trifling improvements, specially in the Calendar, were made in this Book. The demands of the Puritans, involving a drastic recasting of the Prayer Book, were steadily refused.

v. *The Prayer Book of the reign of Charles II.* **1662.** Our present Prayer Book, which approaches in excellence most nearly, of all the intermediate revisions, to the First Prayer Book of Edward vi.

[1] See Cosin's *Works*, Vol. v. p. 12. Lib. Anglo-Cath. Theol.

images and pictures was forbidden; and their removal, with that of relics, was subsequently ordered on the grounds, that neither images nor relics were necessary to true piety, but, on the contrary, were liable to gross abuse, verging on idolatrous worship, and "obscured the glory of God." The abolition, in 1548, of various ceremonies — such as carrying candles at Candlemas and palms on Palm Sunday, the use of ashes on Ash Wednesday, creeping to the cross on Good Friday — was effected in the first instance by the State, because these observances had been superstitiously used; and it then appeared, that the only way to check the abuses in question was to remove the objects and occasions with which they were connected.[2] Certain ceremonies were considered unedifying,[3] or by their number had become burdensome to the people, and so were abolished.[4] Upon this subject more will be said later.

[1] *of Ceremonies.*

[2] "The most weighty cause of the abolishment of certain ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned . . . that the abuses could not well be taken away, the thing remaining still."—Ibid.

[3] "Many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us."—Ibid.

[4] "Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable."—Ibid.

Continuity of ceremonial in the English Church.

In studying the subject of English ceremonial, it is important to bear in mind, as a fundamental principle, that the continuity of the English Church was in no wise broken by the religious movement of the sixteenth century, commonly known as the Reformation. Not only in doctrine, in sacraments, in ministry, in temporal possessions, but also in ceremonial,[1] this continuity was preserved. This conclusion is arrived at by a study of authoritative documents of the Church. For example, in the year 1569, the following declaration was ordered by Queen Elizabeth to be read in all churches—"We deny to claim any superiority to ourself to define, decide, or determine any article or point of the Christian faith and religion, or to change any ancient ceremony of the Church from the form before received and observed by the Catholic and Apostolic Church."[2] The 30th canon of 1604 is conspicuously clear upon

[1] So Bp. Cosin, in his comment upon the preface *Of Ceremonies*, says, "In truth we have continued the old religion, and the ceremonies which we have taken from them that were before us are not things that belong to this or that sect, but they are the ancient rites and customs of the Church of Christ, whereof ourselves being a part, we have the self-same interest in them which our fathers before us had, from whom the same descended unto us."—*Works*, Vol. v. p. 13.

"The Church of England has not abrogated any ceremonies that were instituted by Christ, or His apostles, and were generally received by the whole Church of God."—Ibid. p. 187.

Bp. Cosin's testimony is very important, for he was the leading reviser of our present Prayer Book, in 1662.

[2] *Burghley State Papers* (1542–1570), ed. Haynes, p. 591.

this subject. Speaking primarily of the use of the sign of the cross, it says, "The abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endamage the Church of God, nor offend the minds of sober men; and only departeth from them in those particular points, wherein they were fallen, both from themselves in their ancient integrity, and from the apostolic Churches, which were their first founders." Commenting upon this canon, Dr. Newman said, in the *Tracts for the Times*,[1] "It is clear, then, that the English Church holds all that the primitive Church held, even in ceremonies, except there be some particular reason assignable for not doing so in this or that instance."

Again, at the last revision of the Prayer Book in the year 1662, it is stated in the Preface, that "of the sundry alterations proposed unto us, we have rejected all such as were of dangerous consequence, as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ." Nowhere is the Catholic spirit of the Book of

[1] *Letter to a Magazine*, following Tract 77. p. xxxiii.

Common Prayer more plainly set forth than in the Preface of 1662. There is no room to doubt, that, when the English Church reformed her service books and translated them into the mother-tongue, she had no intention of departing from the ancient ceremonial, any more than she had of departing from the ancient doctrine, of the Catholic Church. There is great need in the present day to extricate the whole question of ceremonial from mere legal and antiquarian entanglements, and to claim what is honestly within the theory acted on in the reigns of Edward VI., Elizabeth, James I., and Charles II.—namely, that the reformed rite may be clothed with the ancient and traditional ceremonies. Upon this important subject more will be said in the following chapters.

NOTE.

OF CEREMONIES,

Why some be abolished and some retained.

Of such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much divided the people, and obscured the glory of God, are worthy to be cut away, and clean rejected. Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they

were first devised,) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. *Let all things be done among you*, saith Saint *Paul, in a seemly and due order*. The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs: and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a ceremonial law, (as much of *Moses'* law was,) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to

stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God; that the abuses could not well be taken away, the thing remaining still.

But now, as concerning those persons, which peradventure will be offended, for that some of the old ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity: if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover, they be neither dark nor dumb ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused, as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing, but to our own people only. For we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition: and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.

CHAPTER II.

THE PRINCIPLES OF ENGLISH CEREMONIAL. II.

FROM what has been said in the previous chapter, it is abundantly evident, that, in the matter of religious ceremonial, the clergy and laity of the English Church are bound to regard and to interpret the ceremonial-directions contained in the Book of Common Prayer, in the light of the ancient traditions of the whole Catholic Church, and in accordance with the customs which prevailed in England previous to, and at the commencement of, the Reformation.

The old customs still in force.

When the English Prayer Book was first issued in the reign of Edward VI., and restored with certain modifications in the reign of Elizabeth, it was put into the hands of clergy accustomed to perform the services of the Church with certain well-known and traditional outward observances. It is to be observed that, from the issue of the first Prayer Book of Edward VI. in 1549, to that of Elizabeth in 1559, but ten years intervened. Thus, the clergy who

used these books, as also the second Book of 1552, would in most cases be men accustomed from early years to the ceremonial in use under the Latin rite. It is not open to doubt that they would continue to perform the services of the Church in English according to the old customs, where such customs were not forbidden or modified by the ceremonial directions of the new Books. It is obvious, too, that, in cases where explicit directions in the new Books were wanting, omissions would, where needful, be naturally supplied, in accordance with the familiar ceremonial usages of the old Latin rite. The ceremonial directions of the successive revisions of the Prayer Book have, all along, required a certain amount of interpreting and supplementing, which could, and can still, be only rightly supplied from ancient English sources, and in accordance with the dictates of common sense. There is no room to doubt that the authorities who translated and arranged our Service Book took it for granted, that the clergy, in using the Book, would continue to practise the same ceremonial after the Reformation, as they had done before; except in points where contrary directions were given in the new Book. That is to say, where no new directions were given, the old customs would continue to be followed.[1] This would be so for the same reasons that canons received in the English Church before the

[1] See Note at the conclusion of this chapter.

Reformation are held to be still binding, unless they have been repealed by canons and statutes subsequently imposed.

Omission not prohibition.

The foregoing statement leads to the principle, that, in the rubrical directions of our Service Book, the omission to enjoin a given ceremonial act, or the use of a particular ornament of the church, does not necessarily imply the prohibition of either.[1] That this is the case, is evident from the

[1] As giving a pre-reformation precedent for this statement, the following is of interest. "The *York Use* makes no mention of any vestments, and the *Hereford* speaks only of the amice and the alb. We must remember that though now they are lost, there were formerly numerous other volumes in which complete instructions were to be found for the due vesting of both the celebrant and his assistants: in the Missal, sometimes they were but alluded to, at other times omitted altogether. There cannot be a shadow of doubt, that the full number of vestments was required by the order of the Church of Hereford, as well as by the Church of Salisbury: and if one would argue from this rubric, 'postquam sacerdos induerit se amictum et albam,' that the chasuble (for example) was not also necessary, he might as well attempt to prove from the York rubric, that in that Church the celebrant was not vested at all."—Maskell, *The Ancient Liturgy of the Church of England*, 2nd ed. pp. 2, 3.

Dr. Rock, in his invaluable work, *The Church of our Fathers*, Vol. i. p. 391, note, says, that "though the Salisbury books were so full of rubric, notwithstanding this, were it not for information no how to be gathered from them, but gleaned elsewhere, there are many important observances in our old English ritual of which we should have known nothing at the present day."

"I think I am right in saying, that in no old English Mass book is there more mention of the altar lights than there is in the Prayer Book of 1662."—Micklethwaite, *The Ornaments of the Rubric*, p. 20.

following examples. In the first Prayer Book of Edward VI., at the offertory it is ordered, "Then shall the minister take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion, laying the bread upon the corporas, or else in the paten. . . . And putting the wine into the chalice . . . putting thereto a little pure and clean water, and setting both the bread and wine upon the altar. . . ." But the place or ornament of the church whence the elements were to be brought, whether the credence or other table, is not named; neither is there any mention of the cruet or vessel to hold the water—the use of these things is assumed. In the second Prayer Book of Edward VI., and until the last revision—i.e., from 1552 to 1662—the manual acts used in consecrating the Eucharist were not enjoined, as in the first Prayer Book of Edward VI., and in our present Prayer Book. Now there is evidence that these manual acts, though not specified in the rubrics, continued to be used in the traditional manner during the interval named. For example, Bishop Cosin, referring to Bucer's influence in procuring their omission in 1552, says, "It should seem that thereupon those directions in the margin for the priest's taking the bread and wine into his hands, (when he says, 'took bread,' and 'took the cup,') were afterwards left out; and yet the use could not for all that be left off, it being a general custom

among us to do so still."[1] Heylyn tells us that the general prevalence of custom at the time of the Reformation made it unnecessary to give any order concerning certain ceremonial observances. He speaks of things "retained by virtue of some ancient usages not by law prohibited."[2] Our Prayer Book gives no

[1] *Works*, Vol. v. p. 478; see also Ibid. p. 340. Bp. Cosin's words refer to a time previous to the restoration of the directions for the manual acts in 1662.

In 1573, a clergyman named Robert Johnson, chaplain to the Lord Keeper Bacon, was tried by Queen Elizabeth's High Commissioners, including Sandys, bp. of London, and the Lord Chief Justice, for omitting, when needed, to consecrate more of either element in the Eucharist beyond that which had been first consecrated and exhausted. He pleaded that one consecration sufficed, and that, since there was no order in the Prayer Book of the time for a further consecration, omission implied prohibition. The argument, that, in this matter, Mr. Johnson was justified in omitting that which was not ordered, was treated with great contempt by the court, who found him guilty, imprisoned, and fined him. See Maccoll, *Lawlessness, etc.*, pp. 38, ff.

An equally if not more remarkable case is named by Bp. Gibson (*Codex Juris*, Tit. xviii. cap. xii. p. 373, Oxford, 1761). "In the reign of King James i. an order was made by the chancellor of Norwich, that every woman who came to be churched, should come covered with a ***white vail:*** A woman, refusing to conform, was excommunicated for contempt, and pray'd a prohibition; alledging, that such order was not warranted by any custom or canon of the Church of England. The judges desired the opinion of the Archbishop of Canterbury, who convened divers bishops to consult thereupon; and they certifying, that it was the ancient usage of the Church of England, for women who came to be churched, to come veiled, a prohibition was denied." At this time, the direction that the woman should come into the church "decently apparelled," was not inserted in the rubric.

[2] *Hist. of Ref.* 296, (published A.D. 1661.) Archbp. Williams mentions "a Latin determination, aiming to prove that, look, what ceremonies were used about the altar before

directions to the priest or people to kneel for the Litany,[1] or to turn to the east in reciting the creeds. In these and similar cases, the old customs still prevail, though not specified in the rubrics.

In fact, the supposition that omission to prescribe signifies proscription of use would lead to most extraordinary confusion, amounting to a deadlock, in conducting the services of the Church. For example, there is no direction given in the Book of Common Prayer that the priest is to proceed from the vestry to the chancel or altar in order to be in a position to commence the service, or to return to the vestry at its conclusion. Nothing is said as to how the Psalter is to be sung or said—whether by priest and people alternately, or by the choir antiphonally: in fact, there is no order that the people are to join audibly in the psalms at all. Moreover, the Prayer Book does not specify the attitude to be observed at the recitation of the psalter. The standing position and the alternate recitation both rest on tradition. No direction is given for the congregation to rise from their knees, and to stand or sit for the anthem. In fact, 'sitting'

the Reformation by power and force of Catholic custom, though passed over in deep silence by our Liturgy, are notwithstanding commanded, as by a kind of implicit precept, even unto us that live under the discipline of the English Liturgy."—*Holy Table*, p. 163.

[1] This omission is supplied by the 18th canon of 1604. For information on the subject of the canons, see chapter v., following, of this work.

is not named in the rubrics. Again, in the service of Public Baptism of Infants, whilst it is expressly said, "Then the priest shall take the child into his hands," in order to baptize it, there is no direction that he is to deliver the child back, after baptizing it, to the mother or sponsor. The truth is, that the rubrical directions contained in the Book of Common Prayer are not exhaustive in their provision for the due performance of divine service, and, as a matter of history, have never been so regarded in practice: they require interpreting and supplementing, in accordance with the broad principles to which we have referred in the last chapter. In other words, the rubrics of the Prayer Book are not in themselves a full and complete guide in performing divine service. Behind the rubrics is ancient ecclesiastical tradition and custom, upon which to fall back where necessary.[1] It is important, in this connection, to bear in mind the terms of the king's warrant or commission for the Savoy Conference, at the time when our Prayer Book was last revised, in 1662, viz., "To advise upon and review the said Book of Common Prayer, comparing the same with the most ancient Liturgies which have been used in the Church, in the primitive and purest times."[2] It is therefore most reasonable to refer, in cases of obscurity or insufficient directions, to

[1] See Note at the close of this chapter.
[2] See Cardwell, *History of Conferences*, p. 300.

these same ancient Liturgies, to which the revisers of 1662 were bidden to look for guidance in their review of the ritual and ceremonial of the Prayer Book.

Upon the dictum that 'omission is not prohibition,' the words of Bishop Cosin, one of the principal revisers of the Prayer Book in 1662, may be cited, "It is to be noted, that the Book does not everywhere enjoin and prescribe every little order, what should be said or done, but take it for granted that people are acquainted with such common, and things always used already . . . let ancient custom prevail, the thing which our Church chiefly intended in the review of this service."[1]

Caution on the foregoing. In maintaining that omission does not in all cases imply prohibition, we do not mean that clergy or congregations are at liberty to introduce any ceremonies they wish, from any source whatever: but that, in cases where explicit directions in our office book and the canons of 1604 and 1640 are wanting, it is permissible, in accordance with the principles to which the English Church is committed,[2] to supply what is necessary or desirable for the due performance of the rites contained in the Prayer Book, from ancient and authoritative English sources. The immediate authority with which

[1] *Works*, Vol. v. p. 65.
[2] See the previous chapter.

English church-people have to do is not that of any foreign Church, but that of the English Church. In thus appealing for fuller directions, in matters of ceremonial, to the traditions and usages of our Church before the Reformation, we are bound to follow faithfully and carefully the ceremonial directions contained in the Book of Common Prayer and the canons[1] referred to above, where explicit directions exist; and to forbear the use of such ceremonies and ornaments as were explicitly or by implication abolished by the Church at the Reformation, and have not since been restored by authority. Thus, no religious ceremony, however widely used in other parts of the Church, possesses valid ecclesiastical authority for English churchmen, which the English Church has never sanctioned, or having formerly sanctioned has since formally repudiated, or for which no rite at present exists in the Book of Common Prayer.

[1] On certain points in which the rubrics supersede the canons, see chapter v. following.

Note on the Rubrics of the Book of Common Prayer.

"As to the rubrics being a complete code of ceremonial directions, the experience of every parish priest attests that they are insufficient. Nor is any slight thrown upon our service book or upon its revisers by this admission. The rubrics *are* perfectly sufficient for the guidance of any clergyman moderately acquainted with the traditions of Catholic ceremonial and the real and ancient use of the English Church. The

Prayer Book was never meant to be a complete directory; and in this respect it exactly follows the rule adopted by the old English service books, and also by the modern Roman missal. The ancient rubrical directions were equally scanty and curt as our own, and yet they were quite sufficient; for, besides the traditional interpretation and the living commentary of daily practice, the priest had *other written* directions for his guide which we unfortunately do not possess; in fact, in most Churches the priest was dependent on those other guides almost exclusively: the missals being well nigh devoid of rubrics. The printed missals, which had such interpolations and additions as tended to make the rubrical directions more complete (naturally in the fewest words), had without doubt the *imprimatur* of the bishops and archbishops ere they were issued.

"That the rubrics of the Prayer Book were not at all designed to be, so to speak, a 'Ceremonial according to the English rite,' will be apparent from the following extract from the portion of the Preface added at the final revision:—'Most of the alterations were made, either, first, for the *better direction* of them that are to officiate in any part of divine service: which is chiefly done in the calendars and rubrics.' As the rubrics in the former book, that of 1604, are thus declared to be insufficient guidance for the clergy of 1662—insufficient from the disuse of the service book of the Church, which had been superseded by the 'Directory for the Publique Worship of God in the three Kingdomes,' from the desuetude of Catholic practices, and from the ignorance of the ancient ecclesiastical traditions, consequent thereupon—the present book has additional and fuller rubrical directions, but still not sufficient to meet every case and each requirement, for that was not the intention of the revisers, but to amplify them for the 'better directions of them that are to officiate.'"—*The Directorium Anglicanum*, 4th ed. Preface, pp. vi. ff.

"The most superficial examination of the rules and directions for the celebration of public worship in the Prayer Book of 1549 is sufficient to show that they certainly were never intended to form a complete code of instructions. If the New Zealander, made famous by Macaulay, should chance to find a copy of the present Prayer Book while he is visiting the ruins of St. Paul's before sitting down to sketch them, and should exercise his curiosity by trying to discover from that book how the barbarous Englishmen worshipped God, he would be sorely puzzled to extract from the rubrics

anything like a complete order of service. If the Prayer Book which he found happened to be one of 1549 instead of 1662, the attempt would be simply hopeless. It would appear to his cultivated understanding a mere chaos. The fact is that the Book is unintelligible except on the theory that it pre-supposed the existence of a well-known system, and only gave such directions as were necessary to carry out and explain the changes which had been made. Whether it was deliberately intended to retain every gesture and ceremony which was not expressly abolished or modified cannot now be accurately determined. Probably the revisers desired to leave much indeterminate to be shaped by events. All that can safely be said is that of the two opposing theories which have been held on this subject, i.e., that no ancient ceremony is permissible which is not expressly authorized, and that every ancient ceremony is permissible which is not expressly condemned, the latter is the only one to which the rubrics of the Prayer Book of 1549 lend any assistance."—Wakeman, *An Introduction to the History of the Church of England*, 4th ed. pp. 279, 280.

CHAPTER III.

MODIFICATION OF THE ANCIENT USAGES AFFECTING THE CEREMONIAL OF THE ENGLISH CHURCH.

IN previous chapters of this treatise, we have seen, that, in accordance with principles to which the English Church has at various times deliberately committed herself, it is intended that the reformed services should, with certain modifications, be attended by the ancient ceremonial usages. It is of these modifications that we are now about to speak. For the purpose of our enquiry it will be sufficient to consider what was done in the way of curtailment of the ancient ceremonies in the reign of Henry VIII., the first and second years of the reign of Edward VI., and at the last revision of the Prayer Book in the reign of Charles II.

Modifications of ceremonial in the reign of Henry VIII.

The modifications in ceremonial usages made in the reign of King Henry VIII., were comparatively few and trifling, as the following extracts show:

In certain Injunctions to the Clergy, issued in the year 1538, during the time that Cromwell was the King's vicegerent in ecclesiastical matters, it was ordered,—"That such feigned images as ye know in any of your cures to be so abused with pilgrimages or offerings of any thing made thereunto, ye shall, for the avoiding of that most detestable offence of idolatry, forthwith take down, and without delay; and shall suffer from henceforth no candles, tapers, or images of wax to be set afore any image or picture, but only the light that commonly goeth across the church by the rood-loft, the light before the Sacrament of the altar, and the light about the sepulchre; which, for the adorning of the church, and divine service, ye shall suffer to remain."[1]

Early in 1545 the King wrote a letter to Archbishop Cranmer, forbidding the watching and ringing of bells upon Allhallow-day at night, the veiling of images in Lent, and the creeping to the cross on Good Friday. The words are—"Our pleasure is that the said vigil (of Allhallows) shall be abolished, and that there shall be no watching or ringing (of bells) . . . that the images in the churches shall not be covered as hath been accustomed in times past, nor no veil upon the cross, nor kneeling thereto upon Palm Sunday, nor any other time . . . the creeping to the cross,

[1] See Burnet, *History of the Reformation*, Vol. i. pt. ii. Records, p. 281. Oxford, 1829.

which is a greater abuse than any other, shall likewise cease from henceforth, and be abolished, with other abuses before rehearsed."[1]

From the foregoing, it will be seen that the chief change in ceremonies made in Henry's reign was the attempt to put down superstition in regard to images and pictures. Such images and pictures as had been abused were removed; whilst those which had not been abused were suffered to remain in the churches.

Modifications of ceremonial in the first and second years of the reign of Edward vi.

In July, 1547, the first year of the reign of Edward VI., a Book of Homilies,[2] drawn up by Archbishop Cranmer, was issued by the Council. In the fifth homily, "Of Good Works," the following things are condemned as superstitions and abuses—"stations,[3] feigned relics, hallowed beads, bells, bread,[4] water, palms, candles, fire."[5] In the next

[1] See Collier, *Eccles. Hist.* Pt. ii. bk. iii. folio 203.

[2] This book is referred to in Article xxxv. *Of Homilies.*

[3] i.e., processions.

[4] i.e., not the Sacramental Bread, but blessed bread which was commonly distributed to the people.

[5] i.e., the placing of the holy fire on Easter Even, referred to by Bp. Ridley, in the visitation of his diocese in 1550, as "fire on Paschal."—*Works*, Supplement, p. 532. Parker Soc.

It is to be observed that *after* the issue of the Homilies of 1547, Archbp. Cranmer ordered the curate and churchwardens of St. Martin's, Ironmonger Lane, London, who had taken down, not only the images and pictures of saints, but also the crucifix, "to provide a crucifix, or at least some painting of it, till one were ready, and to beware of such rashness for the future." But no mention is made of restoring the other images. See Burnet, *Hist. Ref.*

month the Council, acting on their own authority only, ordered a general visitation of all the dioceses of England, arbitrarily suspending the powers of all bishops while it lasted. The chief object of this visitation was the enforcement of certain Injunctions with which the visitors were provided. The greater part of these Injunctions but renewed the orders of Henry VIII., to which we have just referred. The following are the chief passages relating to ceremonies and church ornaments,—

"That such images as the clergy know in any of their cures to be or to have been abused with pilgrimage or offerings of any thing made thereunto, or shall be hereafter censed unto, they (and none other private persons) shall, for the avoiding of that most detestable offence of idolatry, forthwith take down, or cause to be taken down, and destroy the same; and shall suffer from henceforth no torches nor candles, tapers or images of wax to be set afore any image or picture, but only two lights upon the high altar, before the Sacrament, which, for the signification that Christ is the very true light of the world, they shall suffer to remain still: admonishing their parishioners, that images serve for no other purpose but to be a remembrance, whereby men may be admonished of the holy lives and conversation of them that

Vol. ii. pt. i. pp. 17-22. Clear evidence is here afforded that the legislation as to images did not, at this date, apply to the crucifix.

the said images do represent: which images if they do abuse for any other intent, they commit idolatry in the same, to the great danger of their souls."

"Also, to avoid all contention and strife, which heretofore hath risen among the king's majesty's subjects in sundry places of his realms and dominions, by reason of fond courtesy, and challenging of places in procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth, in any parish church at any time, use any procession about the church or churchyard, or other place, but immediately before high mass, the priests with other of the quire shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany which is set forth in English, with all the suffrages following, and none other procession or litany to be had or used but the said Litany in English[1] . . . and all ringing and knolling of bells shall be utterly foreborne at that time, except one bell in convenient time to be rung or knolled before the sermon."

"Also, that they shall take away, utterly extinct and destroy all shrines, covering of

[1] "Item this same yere (1548) was put downe alle goyng abrode of processyons . . . and the Skynners' processyon on Corpus Christi day, with alle others, and had none other but the Ynglyche procession in their churches."—*Chronicle of the Grey Friars of London*, p. 56. Camden Soc.

shrines, all tables, candlesticks, trindles or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition: so that there remain no memory of the same in walls, glass windows, or elsewhere within their churches or houses . . . and that the churchwardens, at the common charge of the parishioners in every church, shall provide a comely and honest pulpit, to be set in a convenient place within the same, for the preaching of God's word."

"Also, they shall provide . . . a strong chest with a hole in the upper part thereof . . . which chest you shall set and fasten near unto the high altar, to the intent the parishioners should put into it their oblation and alms for their poor neighbours." [1]

Up to this time only such images and pictures as had become objects of superstition—"all such images has had at any time been abused with pilgrimages, offerings, and censings," were to be removed. But in January, 1548, appeared a royal proclamation, authorizing the omission of the use of candles on Candlemas day, ashes on Ash Wednesday, and palms on Palm Sunday, and a week later, the Council issued an order forbidding the enforcement of the use of holy bread, holy water, and creeping to the cross on Good Friday. A few days later, a further order in Council was made directing

[1] See Cardwell, *Documentary Annals*, Vol. i. pp. 4, ff.

that "all the images remaining in any church or chapel were to be removed and taken away," whether the objects of superstition or not.[1]

In March, 1548, *The Order of the Communion*, in English, providing for the communion of the laity in both kinds, was put forth, and its use enforced by royal proclamation. When the First Prayer Book of 1549 appeared, a few further modifications of the ancient ceremonial were enjoined by the rubrics of that book. These modifications were as follows—The prohibition to elevate the Blessed Sacrament: the instruction to the priest to place the sacrament of Christ's Body in the mouths of the communicants, instead of into the hands as was previously the custom: the direction to anoint the sick person upon the forehead or breast only: the implied prohibition to reserve the Eucharist, except for the communion of the sick.[2]

The modifications specified in the foregoing pages represent the changes in ceremonial made in the English Church up to the close of the second year of Edward VI. With the

[1] I have followed Mr. Wakeman (*Hist. of the Church of England*, pp. 269, ff.), in the order of the legislation referred to above.—V.S. For the documents, see Cardwell, *Doc. Ann.* Vol. i. pp. 34–41.

[2] I think I am right in saying that these were the chief, if not the only, modifications of the accustomed ceremonial usages made by the rubrics of the services contained in the Prayer Book of 1549. V.S.

exception of the changes referred to in the previous paragraph (under the Order of Communion, and the First Prayer Book of Edward VI.), the validity of the legislation referred to is more than doubtful,[1] and it was much questioned at the time,[2] even though, from force of circumstances, universally submitted to. And Churchmen, who rightly maintain that the Crown has never possessed the sole right to legislate arbitrarily for the Church, may with considerable justification reject the legislation referred to as unconstitutional, and therefore, in itself, not really binding in any way. But apart from such considerations, the fact remains that this legislation, unconstitutional though it undoubtedly was, did affect considerably the state of things prevailing in the second year of Edward VI., to which year the Ornaments Rubric refers us.

It may be asked why the ceremonial usages, as to church ornaments and vestures, of the second year of Edward VI., rather than those prevailing in the first or the third years

[1] *The Order of the Communion*, and *The First Prayer Book of Edward vi.* alike, were approved by Convocation and authorized by Parliament. The Injunctions of 1547 were conspicuously unconstitutional, possessing no Church authority whatever. And it has been maintained, that their unconstitutional civil authority was destroyed by 1 Ed. vi. c. 12.

[2] For example, the bishops of Winchester and London maintained that the Injunctions of 1547 were illegal, and they were imprisoned for making their protest.

of his reign, are referred to as the standard in the Ornaments Rubric. The reply to this is, that the second year marks the *via media* between the ceremonial excesses of the first year, and the defects of the third year. Had the first year been selected as the standard, we should have been now committed to superstition; had the third year been taken, we should have been robbed of much that is valuable in the ceremonial exposition of our services, and which now happily and rightly forms part of our Catholic heritage. The deliberate selection of the second year as the standard affords evidence, which cannot be gainsaid, of the intention of the English Church, as expressed in the Ornaments Rubric and elsewhere, that the reformed rite should, with certain modifications alluded to in this chapter, be clothed with the ancient and accustomed ceremonies. Briefly speaking, the modifications, which were chiefly by way of curtailment, had reference not so much to the ordinary public services of the Church, as to various customs which had gradually been introduced; and which, if harmless in their first introduction, had become handmaids of superstition. They had regard chiefly to the putting away of the worship of pictures, images, and relics, the ceremonial use of lights connected therewith, the omission of certain processions, creeping to the cross, the use of ashes and palms, and certain uses of bells.

Modifications of ceremonial in the reign of Charles ii.

It remains to consider briefly in what way the ancient ceremonial usages were affected in 1662, by the rubrics of our present Book of Common Prayer.[1] The subject is one which has already been alluded to in this work. Broadly speaking, only such ancient ceremonies as are inappropriate to, or inconsistent with, the structure of our present Prayer Book are disallowed. It is obvious that, in the case of services which no longer find place in our Prayer Book, the ancient ceremonies formerly used in such services are no longer required or permitted in the English Church; and also, that where new directions are given, the old directions are thereby cancelled.

[1] It is to be observed that at the last revision in 1662, the standard of 1548-9 was returned to; any change, meanwhile, affecting the ornaments of the church and the ministers being ignored.

Note on the Modifications of the Ancient Usages.

The following table, showing the changes in ceremonial made before the commencement of the second year of the reign of Edward vi., may be found useful. The following things were abolished.

Ornaments of the Church.

1. Such images and pictures as had been abused. (During the second year of Edward vi., other images were abolished, in order to avoid disputes as to which images had been abused and which had not. The crucifix and the rood were not included.)

2. All relics which were not genuine, or which had been abused.
3. All shrines and their coverings.
4. All lights before images.
5. All "pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatory, and superstition," whether in the windows or upon the walls of the churches.
6. All tables, candlesticks, trindles or rolls of wax, used at shrines, or in honour of feigned miracles.

Ceremonies.

1. "The vigil and ringing of bells all the night long upon All-hallow day at night."
2. All bell-ringing in service time, with the exception of one bell to give warning of the sermon.
3. The ringing of the Pardon or *Ave* bell.
4. The veiling of images in Lent, and the uncovering of the same at Easter. (It is not clear that this order referred to the cross and crucifix.)
5. "Lifting up of the veil that covereth the cross upon Palm Sunday."
6. "Praying upon beads."
7. Bearing candles on Candlemas-day.
8. Carrying palms on Palm Sunday.
9. Giving ashes on Ash Wednesday.
10. Certain processions, and in particular, the procession before high mass.
11. Kneeling to the cross on Palm Sunday, and at all times.
12. Creeping to the cross on Good Friday.
13. Decking, covering, or kissing images; pilgrimages, bowing, kneeling, or offering to them.
14. Night-watches in the churches.

N.B.—There was no legislation affecting the vestures of the clergy, until the prohibition of the gray amys in June, 1549.—See Wriothesley's *Chronicle of England*, ii. 14. Camden Soc. 1877, qu. in footnote, pages 173, 174, of this work. The gray amys, however, continued to be worn, for we find it complained of in Elizabeth's time.

CHAPTER IV.

THE ORNAMENTS RUBRIC.

THE first rubric of the Book of Common Prayer, commonly known as *The Ornaments Rubric*, is the most important and comprehensive of all the ceremonial directions contained in that Book. Its importance arises from the fact that it bears indisputable witness, in various ways, to the Catholicity of the English Church. This rubric affords unmistakeable evidence of the continuity of our Church with the ancient Church, as it existed before the Reformation. It emphasizes in particular one vital doctrine—a doctrine which bears upon the whole creed of the Church—that of the Holy Eucharist. It authorizes usages, common to the whole Church, East and West alike, which symbolize and embody more or less directly the Catholic doctrines of the Real Presence and the Eucharistic Sacrifice.

The Ornaments Rubric occupies a prominent position[1] in the Prayer Book, facing the Order for Morning Prayer, and is placed under the heading, *The Order of Morning and Evening Prayer*

[1] In the original manuscript of the Prayer Book, the Ornaments Rubric occupies a page, folio size, to itself. The printing of this important rubric in small type, and the placing of it well nigh out of sight, so common in modern editions of the Prayer Book, is quite unwarranted.

daily to be said and used throughout the year. It is as follows:

> AND HERE IS TO BE NOTED, THAT SUCH ORNAMENTS OF THE CHURCH, AND OF THE MINISTERS THEREOF AT ALL TIMES OF THEIR MINISTRATION, SHALL BE RETAINED, AND BE IN USE, AS WERE IN THIS CHURCH OF ENGLAND BY THE AUTHORITY OF PARLIAMENT, IN THE SECOND YEAR OF THE REIGN OF KING EDW. VI."

This rubric was first placed in the Prayer Book in the year 1559, of Queen Elizabeth's reign; and, with slight alteration, has continued in force ever since. The subject of the rubric is 'the ornaments of the church and of the ministers at all times of their ministration.' The word 'ornaments' in the rubric is not to be confined, as in modern usage, to articles of decoration, but is used in a wider sense as including all articles whatsoever, used in the performance of the services and rites of the Church.[1] Under

Meaning of 'ornaments.'

1 "The primary meaning of *ornamentum*, as any Latin dictionary will shew, was 'equipment or furniture.' It was a word frequently used by Roman writers in connection with warfare, and it was possibly because the accoutrements of the men or the trappings of the horses were generally of a handsome character, that the word came to have the sense of something handsome to look at. . . . . 'Ornaments' includes what is necessary as well as what is of a decorative character, or used for the sake of comeliness."—Parker, *The Ornaments Rubric*, Ch. I. p. 1.

the term 'ornaments' we are to understand the furniture of the chancel, including the altar with its cross, candlesticks, and coverings, the pulpit, font, bells, benches and similar fittings, the vestments of the clergy and choir, and all other utensils used in divine service. In the case of the clergy, the rubric alludes to certain vestures to be worn 'at all times of their ministration.' The ornaments referred to, whether of the church or of the ministers, are alike ordered to 'be retained and to be in use,' in the English Church at the present time.

'retained and in use.' Firstly, they 'shall be retained.' The ornaments alluded to were not newly introduced for the first time under the rubric: they were in use formerly, at a certain specified date, and are still to be retained as they were at that date. Moreover, they are not to be retained merely as interesting relics or curiosities are preserved in a museum, to be looked at only; but they are ordered to be 'in use' in the present. It is to be observed, too, that their use is not optional but obligatory, wherever the authority of the Book of Common Prayer is acknowledged—'they shall be retained, and be in use.'

'in this Church of England.' And it is to be observed further, that the rubric speaks of such ornaments 'as were in this Church of England,' that is to say, not in any foreign

Church, as for example the Church of Italy, or of France, or of Spain, but in the Church of England. The rubric refers us to the former usages of our own Church; and to English Church history we must turn for information as to what is intended for us now.

'by the authority of parliament.'

Further, the ornaments ordered to be retained and to be in use are such as had the authority of the English Parliament at a certain specified time: that is to say, not the authority of the sovereign reigning at that time or his privy council, or any other authority. It does not concern us to enquire whether the parliamentary authority referred to was asserted in a constitutional way, or arbitrarily without the suggestion and concurrence of the synods of the Church; for, in 1662, when the present Ornaments Rubric was slightly altered and re-imposed, the Church took the initiative and the State confirmed its action. Our Ornaments Rubric thus possesses the full authority of Church and Realm, and is part of the statute law of England.[1]

[1] The draft of the Prayer Book of 1662 was made by the leading men in the Church, and then submitted to the careful revision of Convocation and by it unanimously passed. It was then sent to the House of Lords and to the House of Commons, and by both Houses unanimously sanctioned, as it came from Convocation, without a single alteration. There is distinct evidence that the Ornaments Rubric was carefully re-considered and, in the face of considerable opposition, deliberately re-imposed by the Church at the last revision in 1662.

'In the second year of the reign of king Edw. vi.'

Henry VIII. died on January 28, 1547, and was succeeded by his son, Edward VI. The second year of the reign of Edward VI. therefore commenced on January 28, 1548,[1] and ended on January 27, 1549. Thus, in order to ascertain what ornaments of the church and clergy are now lawfully to be used in divine service, we have simply to consult the historical documents of the Church pertaining to the year which began on January 28, 1548, and which terminated on January 27, 1549. Any intermediate legislation on the subject, however interesting to the student, does not affect the question in hand. The Ornaments Rubric of the present Prayer Book, which is our authorized guide and director as to the ornaments of church and clergy, deliberately passes over all ceremonial legislation that intervened between the second year of Edward VI. and the year 1662, and refers us to the year which commenced on January 28, 1548, and concluded on January 27, 1549.[2]

[1] "There does not appear to be any grounds for doubting that Edward VI. ascended the throne on the day of his father's death, Friday, the 28th of January, 1547."—Nicolas, *Chronology of History*, p. 314. See Ibid. p. 330, where the second year of Edward VI. is given as in the text above.

[2] "The Rubric seems to me to imply with some clearness that, in the long interval between Edw. vi. and the 14th Car. ii., there had been many changes; but it does not stay to specify them, or distinguish between what was mere evasion, and what was lawful. It quietly passes them all

Early in this second year of Edward's reign, the Order of the Communion in English was put forth and grafted on to the old Latin Liturgy, and later, the first Prayer Book in English was compiled and translated from the old Latin service books. The Act of Parliament imposing the new Prayer Book was read a third time in the House of Lords on January 15, and a third time in the House of Commons on January 21, 1549,[1] and received the Royal Assent probably during the month of March in the same year. The Act of Parliament, known as the First Act of Uniformity, prescribed that the new Book should come into general use on the Whitsun day following, which in 1549 fell on June 9. From a study of these dates it is quite clear that the First Prayer Book of Edward VI. was not in use in any portion of the second year of his reign, although imposed by the authority of Parliament a few days before the close of that year.[2]

by, and goes back to the legalized usage of the second year of Edward vi. What had prevailed since, whether by an archbishop's gloss, by commissioners, or even statutes, whether, in short, legal or illegal, it makes quite immaterial."—Letter to the Rev. Canon Liddon from the Right Hon. J. T. Coleridge (1871). qu. *Ritual Conformity*, p. 10.

[1] See Cardwell, *The Two Prayer Books of Edward vi.*, 2nd ed. p. xiii. note.

[2] It is to be observed that the Act authorizing the First Prayer Book was considered to come into operation, not on the day upon which the Book itself was to come into use, but upon the first day of the session during which the act was passed.

The following table makes this clear to the eye.

January 28, 1547. Accession of King Edward VI.

THE SECOND YEAR OF THE REIGN OF KING EDWARD THE SIXTH.

January 28, 1548. Commencement of the second year of King Edward VI.

March 8, 1548. *The Order of Communion*, to be used along with the Latin Mass, published in English, in which occurs the following rubric—*The time of the Communion shall be immediately after that the priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Mass (until other order be provided).*

November 24, 1548. The First Prayer Book of Edward VI. brought before Convocation.

January 15, 1549. The Act of Uniformity authorizing the First Prayer Book passed the House of Lords.

January 21, 1549. The Act of Uniformity authorizing the First Prayer Book passed the House of Commons.

January 27, 1549. Conclusion of the second year of King Edward VI.

During the whole of the second year of Edward VI. the Latin service-books were in use. For the last nine months of this year, *The Order of Communion*, in English, was added to the Latin Mass.

March 7, 1549. The First Prayer Book published.

June 9, 1549. Whitsun day, the First Prayer Book came into general use.

To what does 'the authority of parliament refer?'

In the light of the facts set forth in the preceding table, doubts have been raised as to whether the Ornaments Rubric refers to the First Prayer Book of Edward VI. at all or in any way. Scholars, who hold that it does not, maintain that the Rubric refers to the usages which prevailed immediately prior to the publication of that Book—that is, to customs observed under, and utensils required by, the Latin rite; which rite was in use throughout the whole of the second year of Edward VI. The question then before us is, Does the authority of Parliament, of which the Ornaments Rubric speaks, refer to the Act of Uniformity which imposed the First Prayer Book, or to some earlier legislation affecting the Church's ceremonial?

The best answer to this important question appears to be that given by Bishop Cosin, who in 1661 was the principal reviser of our present Prayer Book, and under whose hand the Ornaments Rubric, as it now stands, assumed its final form. From this it will be readily acknowledged that we could not have a more competent guide than Cosin in interpreting the meaning and scope of the Rubric in question. Cosin refers us to three sources of information for the interpretation of the Rubric:

i. The old Latin rite, as modified by legislation in the reign of Henry VIII.

ii. Certain Injunctions issued in 1547, further modifying the Latin rite.

iii. The First Prayer Book of Edward VI.[1]

To these may be added the lists of ornaments, which were made in the year 1552, as throwing light upon the authorities named above.

[1] Bp. Cosin was born within 40 years of the second year of Edward vi.

In 1638 he wrote "At the celebration of the Holy Communion it was ordained, by the rules and orders of the first liturgy set forth by the Church of England, and confirmed by authority of parliament, in the second year of the reign of king Edward vi. . . ." (*Works*, Vol. v. 2nd series, p. 230.) "*By authority of parliament*, which confirmed both the first liturgy and the Injunctions of King Edward the Sixth." (Ibid. p. 232.) "*In the second year of the reign of King Edward the Sixth*, for it is here to be noted, that in his time there were two several liturgies, and two several acts of parliament made to confirm them. One in the second year, and another in the fifth year of his reign." (Ibid.)

In 1640, that is, within ninety years of the second year of Edward vi., again commenting on the Ornaments Rubric, Cosin wrote—"The particulars of these ornaments are referred not to the fifth of Edward vi., but to the second year of that king when his Service Book and Injunctions were in force by authority of parliament." (Ibid. p. 438.) Cosin goes on to include, as being within the scope of the Ornaments Rubric and act of parliament, "those ornaments of the church, which by former laws, not then abrogated, were in use by virtue of the statute 25 Henry viii., and for them the provincial constitutions are to be consulted, such as have not been repealed, standing then in the second year of king Edward vi., and being still in force by virtue of this rubric and act of parliament." (Ibid. p. 439.)—that is, the ornaments used in the Latin services in Henry's reign, which services were continued throughout the whole of the second year, and for four months of the third year, of the reign of Edward vi.

A considerable amount of evidence exists, which proves that the Act of Uniformity, imposing the First Prayer Book of Edward vi., is included in the expression of the Ornaments Rubric, "by the authority of Parliament, in the second year of the reign of king Edw. vi."

Bishop Cosin, in several passages of his *Notes on the Book of Common Prayer* (quoted on p. 78), assumes that the First Prayer Book, of 1549, is included as part of 'the authority of Parliament in the second year of King Edward VI.,' but he does not regard that Book as the sole and exclusive authority referred to. He includes the Injunctions put forth in 1547 as a supplemental authority for the use of altar lights,[1] and also, to use his own words, "those ornaments of the church, which by former laws, not then abrogated, were in use, by virtue of the statute 25 Henry VIII., and for them the provincial constitutions are to be consulted, such as have not been repealed, standing then in the second year of King Edward VI., and being still in force by virtue of this (Ornaments) Rubric and Act of Parliament."[2]

The acceptance of Bishop Cosin's interpretation of the Ornaments Rubric enables us to claim, under that rubric, all the ornaments of church and clergy (requisite and appropriate for the ceremonial expression of the services contained in our present Book of Common Prayer), which were in use under the Latin rite in the second year of Edward VI., and later under Edward's First Prayer Book. In other words, the Ornaments Rubric gives full and frank liberty to clothe our reformed rite with the ancient ceremonies.

[1] *Works*, Vol. v. p. 231. [2] Ibid. p. 439.

NOTE ON THE ORNAMENTS RUBRIC.

"It has been a *vexata quæstio* with some whether the first Rubric in the Book of Common Prayer, which regulates the ornaments of the church and of the ministers, refers to the ancient laws of the English Church, which have the force of statute law by virtue of 25 Henry viii., or to the First Book of Edward vi. The present manual (*The Directorium Anglicanum*) was compiled in the belief that the 'authority of Parliament' in the Rubric was intended to apply only to those ancient canons and provincial constitutions made statutable by the Act of Parliament alluded to; but subsequent investigation of the subject has induced the editor to modify that opinion thus far, viz., that the Rubric refers not only to the canon law, but also that it includes the First Book (of 1549). And this conclusion is grounded on the express reference in the Act of 5 and 6 Edward vi., c. 1, § 5, authorizing the Second Book (of 1552), which speaks of the Act of the 2 and 3 Edward vi., authorizing the First Book (of 1549, the third year), as the Act 'made in the *second year* of the King's Majesty's reign.' It is, therefore, reasonable to take the Rubric to refer primarily to the older canons and constitutions 'which be not contrarient or repugnant to the laws and statutes of this realm, etc.,' to our present Book, and also to the First Book (of 1549), containing the reformed Missal, Breviary, and other Offices, with whose structure the ornaments ordered by the ancient canon law were to be in harmony.

"Now, though the First Book of Edward vi. was never intended to be our complete directory for the ornaments either of the ministers or of the church, yet it contains *nominatim* the Eucharistic vestments; while the Injunctions of 1547 order the lights on the altar, and the inventories of church goods (taken in 1552) in the Record Office at Carlton Ride prove that they were retained by the Injunctions of 1547, and were in use by the authority of Parliament during the second year, and beyond it. These inventories give copious lists of crosses, candlesticks, altar cloths and linen, vestments, frames for stone altars, lecterns, etc., etc. Therefore it makes no *practical* difference, however interesting as a recondite *legal* question, whether we go to the old canons and provincial constitutions *and* to Edward's Injunctions and the First Book, or to the Injunctions and First Book alone (with the Carlton Ride Inventories), as authority for lawful church ornaments."—*Directorium Anglicanum*, 4th ed. Preface, pp. xxi., ff.

CHAPTER V.

THE CANONS OF THE ENGLISH CHURCH.

(A.D. 1603-4, and A.D. 1640.)

IN considering the subject of English ceremonial, we have to remember that the rubrics of the Book of Common Prayer are not the only source of information. Not only does the Prayer Book, in certain matters of ceremonial, refer to the legalized usages of the second year of the reign of Edward VI., and the intelligent performance of its services involve a further appeal to tradition, as we have already seen; but there are in existence certain canons of more recent date, regulating ceremonial, to which we are now about to refer.[1]

The canons of 1603-4. The canons to which we first allude are those made in the year

[1] The question as to how far pre-reformation canon law is binding is one beyond the writer's ability to solve; and even if this was not the case, he ventures to think that a discussion of the question would be out of place in a simple treatise like the present work. For a brief and lucid survey of the question, Professor Collins' tractate, *The Nature and Force of the Canon Law*, Ch. Hist. Soc., published by the S.P.C.K., price 3d., may be consulted.

1603–4, in the reign of James I., and which are still in force. Now, in some important particulars, concerning the ornaments of the ministers, the directions given in these canons do not agree with those contained in the Ornaments Rubric. Whilst that rubric is conspicuously clear in ordering the use of the alb and vestment in the celebration of the Eucharist, and the cope for the ante-communion,[1] the canons on the other hand prescribe the use of the cope in cathedrals and collegiate churches, and the surplice in parish churches.[2]

[1] This is the case whichever of the two interpretations of the meaning of "the authority of parliament in the 2nd year of the reign of Edward vi.," alluded to in the last chapter, is adopted. The celebration of the Eucharist in any other vesture than the alb and chasuble was unknown until some time after the close of the 2nd year of Edward vi.

[2] Canon xxiv.—"In all cathedral and collegiate churches, the Holy Communion shall be administered . . . the principal minister using a decent cope." Canon lviii.—"Every minister saying the public prayers, or ministering the sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish."

Upon the subject of the inconsistency of the 58th canon with the Ornaments Rubric, the following words of Bp. Cosin are to the point. "According to the Ornaments Rubric, we are all still bound to wear albs and vestments, as have been so long time worn in the Church of God, howsoever it is neglected. For the disuse of these ornaments, we may thank them that came from Geneva, and in the beginning of queen Elizabeth's reign, being set in places of government, suffered every negligent priest to do what him listed, so he would but profess a difference and opposition in all things (though never so lawful otherwise) against the Church of Rome, and the ceremonies therein used. If any man shall answer, that now the 58th canon hath appointed

The explanation of this difference of direction is quite simple, as we will proceed to show. In the first place, it is to be observed that the date of the canons referred to is prior to the last revision of the Prayer Book, which took place in 1662. At that revision the Ornaments Rubric was, after full consideration and with some slight alteration, deliberately retained in the Prayer Book, referring back to the legalized ornaments of the minister in the year 1548-9; thus passing over any intermediate legislation upon the subject of vestures of the clergy. It is clear that no ceremonial directions contained in the canons of 1604 can override the later directions of the Ornaments Rubric of 1662.[1] But it may be objected, that the canons under consideration were issued at a time when the Ornaments Rubric formed part of the rubrical directions of the Prayer

it otherwise. . . . I answer, that such matters are to be altered by the same authority wherewith they were established, and that if that authority be the convocation of the clergy, as I think it is (only that), that the 14th canon commands us to observe all the ceremonies prescribed in this book. I would fain know how we should observe both canons."—*Works*, Vol. v. pp. 42, 43.

[1] In the year 1746, Archdeacon Sharp, in a visitation charge, in commenting upon the 58th canon of 1604, which enjoins the wearing of the surplice in administering the sacraments in parish churches, said—"The canon is superseded by the rubric before the Common Prayer, in 1661, which is statute law, and determines, that 'all the ornaments of the ministers, at all times of their ministration, shall be the same as they were by authority of parliament in the second year of king Edward vi.'"—*The Rubrics and Canons considered*, p. 203. Oxford, 1834.

Book. This is true, and the explanation of the discrepancy is as follows.

On the accession of queen Elizabeth, the Puritan party in the English Church began to assert itself, and one of the chief points insisted on was the unimportance of the vestures of the clergy. The Puritans went so far as to refuse to wear even a surplice in performing the services of the Church.[1] In the face of this opposition, it was under the circumstances deemed unadvisable to press obedience to the directions of the Ornaments Rubric: to have done so would have been quite useless. As the next best thing, it was considered advisable to insist upon the use of the surplice as the minimum; the Ornaments Rubric (ordering the Eucharistic vestments) not being cancelled thereby, but still remaining in force, though for the time suffered to remain in abeyance, till a better state of things should prevail. And this policy was again adopted at the last revision of the Prayer Book in 1662. This gives the reason why, in our own day, we so often find the Eucharist celebrated by a priest wearing a surplice, instead of the proper and legal vestments.

At the Savoy Conference in 1661, when

[1] Even so late as the year 1638, we find Bp. Montague enquiring in his visitation articles, "Doth your minister officiate divine service with a surplice, an hood, a gown, a tippet; not in a cloak, or sleeveless jacquet, or horseman's coat? For such I have known."—Tit. v. 16.

changes in the Prayer Book were under discussion, the Puritan party strenuously opposed the retention of the Ornaments Rubric in the Prayer Book, on the ground that "this rubric seemeth to bring back the cope, alb, etc., and other vestments forbidden by the Common Prayer Book, 5 and 6 Edw. VI."[1] This objection was ignored,[2] and the Ornaments Rubric deliberately re-imposed. It is abundantly manifest that the canons of 1604 were aimed *not* at substituting the surplice for the vestments, and so reducing the ceremonial standard of the Ornaments Rubric, but at remedying the ceremonial defects of the Puritans. The retention of the Ornaments Rubric in 1662, the canons of 1604 remaining in force, affords remarkable evidence of the intention of the fathers of 1662. It was without doubt their hope and expectation that the time would come, when the full force of the directions of the Ornaments Rubric would be acknowledged, and the clergy would again adopt the vestures legal-

[1] See Cardwell, *History of Conferences*, p. 314. The Prayer Book referred to was the second Book of Edward VI., issued in 1552, in which the following rubric is formed—"the minister at the time of the Communion, and at all other times in his ministration, shall use neither alb, vestment, nor cope: but being archbishop or bishop, he shall have and wear a rochet: and being a priest or deacon, he shall have and wear a surplice only." This direction was omitted in Elizabeth's Prayer Book, of 1559, and the Ornaments Rubric took its place.

[2] The bishops replied, "We think it fit that the rubric continue as it is."—Ibid. p. 351.

ized in the second year of Edward VI. And events have proved the wisdom of their policy: year by year the directions of the Ornaments Rubric are being increasingly obeyed throughout the length and breadth of the land.[1]

Ceremonial directions of the canons of 1603-4.

The space at our disposal forbids the full quotation of the canons of 1604, which relate to ceremonial.[2] The following refer to the subject of ornaments and ceremonies in cathedrals and churches generally.

Nos. 4 and 6. Impugners of the public worship of God, and other rites and ceremonies, established in the Church of England, censured.

No. 13. Due celebration of Sundays and Holy-days ordered.

No. 14. The common prayer to be said or sung distinctly. The orders, rites and ceremonies prescribed in the Prayer Book to be observed.

No. 15. The Litany to be read on Wednesdays and Fridays, warning being given by the tolling of a bell.

No. 18. No man to cover his head in time of divine service, except he have some infirmity.

[1] According to the statistics given in *The Tourist's Church Guide*, the Eucharistic vestments were in use in 336 churches in the year 1882, and in 2,026 churches in the year 1898.

[2] The canons of 1604 are published by the S.P.C.K., price 1s.

Kneeling during the prayers, standing up at the recital of the creed, lowly reverence at the mention of the name of Jesus, ordered. Joining audibly in the services required.

No. 20. "Fine white bread and good and wholesome wine" to be provided for use at the Communion.

No. 21. The Communion to be received thrice a year. The celebrant to receive the Sacrament at every celebration of the Communion. No unconsecrated bread and wine to be distributed to the communicants. The Sacrament to be delivered to every communicant severally.

Nos. 24 and 25. Copes to be worn in cathedral and collegiate churches by the priest who celebrates the Communion: and surplices and hoods when there is no Communion.

No. 30. The lawful use of the cross in Baptism explained and defended. In this canon it is said, that "so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the apology of the Church of England confesseth, it doth with reverence retain these ceremonies, which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and

from the apostolical Churches, which were their first founders."

No. 31. Ordinations to take place at the four Ember seasons only.

No. 58. Surplices and hoods (or black tippets) to be worn in parish churches.

No. 64. The clergy required week by week to bid the holy days and fasting days.

No. 67. Directions for tolling the passing bell, and the bell at funerals.

No. 70. Christenings, weddings, and burials to be entered in a register, and a 'sure coffer' to be provided for its safe keeping.

No. 74. Regulations for the every-day apparel of the clergy.

No. 80. The Bible and the Book of Common Prayer to be provided in every church.

No. 81. A font of stone to be set in the ancient usual place.

No. 82. A decent Communion-table to be provided; to be covered, in time of divine service, with "a carpet of silk or other decent stuff, and with a fair linen cloth at the time of the ministration." The Ten Commandments to be set upon the east end of every church, and other chosen sentences written upon the walls.

Nos. 83 and 84. A pulpit and an alms-chest to be provided.

No. 99. A table of the prohibited degrees of marriage to be publicly set up in churches.

The canons of 1640. In the year 1640, in the reign of Charles I. a set of memorable canons was put forth by the English Church. These canons, adopted by the convocations of the time, and possessing the sanction of the king and his privy-council, by the force of circumstances did not receive the confirmation of parliament; and so did not pass into the statute book of the English nation. As synodical acts they were perfect in form, they have never been repealed, and are consequently possessed of Church authority.[1]

In canon No. 7. "A declaration concerning some rites and ceremonies," it is recommended:

(1) that the altar should stand "sideway under the east window of every chancel or chapel," and be enclosed within rails.

(2) that the communicants should, "with all humble reverence, draw near and approach to the holy table, there to receive the Divine Mysteries."

(3) "that all good and well affected people should be ready to do reverence and obeisance, both at their coming in and going out of churches, according to the most ancient custom of the primitive Church in the purest times."[2]

[1] See the author's edition of Bp. Jeremy Taylor's *on the Reverence due to the Altar*, Appendix iii. pp. 93, ff. (Mowbray).

[2] For the full quotation of canon 7 of 1640, see Ibid. Appendix iii. pp. 94, ff.

Note on the Canons of 1603–4.

"In saying that the canons of 1603–4 are in force at the present day, I do not overlook the opinion held by many, that (with the exception of the 36th canon, to the three articles of which the clergy are compelled to subscribe) these canons are obsolete: some, I believe, have ever contended that they have no legal force at all. . . . It is assumed here that the generally received view is the true one—viz. that, having received the royal sanction, they (in the words of Lord Hardwicke) 'bind the *clergy* of the realm;' though 'not having been confirmed by parliament,' they 'do not *proprio vigore*, bind the laity,' except where they are 'declaratory of the ancient usage and law of the Church of England, received and allowed here.' If this be their status then, however obsolete, they can *all* be enforced upon the clergy, in *part* upon the laity; and, of course, are ecclesiastically binding upon *both*, if they recognize the Church's own authority."—Perry, *Lawful Church Ornaments*, p. 327, note. The same conclusion applies with equal force to the canons of 1640.

PART THIRD.

Ornaments & Ceremonies of the English Church.

CHAPTER I.

ORNAMENTS AND CEREMONIES OF THE ENGLISH CHURCH.

IN the First Part of this work, we have traced the fundamental moral principles of religious ceremonial. In the Second Part, we have examined the ecclesiastical principles by which the ceremonial of the English Church is controlled and regulated. We now pass on to consider in detail the several ornaments of the church and of the ministers, and to describe the various actions and gestures, used in the performance of divine service in this Church of England.

List of ornaments and ceremonies.

The following is a list, with certain exceptions hereafter specified, of the ornaments and the ceremonies, in use by the authority of Parliament in the second year of the reign of Edward VI., the continued use of which, in the public worship of the English Church, is now enjoined or implied by the rubrics of the Book of Common Prayer and the canons of 1604 and 1640. Certain of the ornaments hereafter named were not in use in the second year of Edward VI., but have since been sanctioned

by authority. The list also contains certain ornaments and ceremonies which, though not thus authorized, are or have been sanctioned by custom. With the exception of the latter, which will be noted in due course, the list may be considered authoritative.

Ornaments of the Church.

Altar, with its reredos, shelf, frontals, linen, cross, candlesticks, desk, and vases.

Chalice, paten, flagon and cruet.

Credence, piscina, sedilia, altar rails, houseling cloth, chancel screen, rood loft.

Pulpit, hour glass, lectern, litany desk, font, with its cover and ewer.

Bells, organ, alms chest, alms bason.

Bible, Book of Common Prayer, registers and chest for the same.

Tables of the Commandments, and the prohibited degrees of marriage.

Processional cross, churching veil, bier, herse cloth, censer.

Ornaments of the Ministers.

Priests.

Amice, alb, girdle, stole, maniple, chasuble, tunicle.

Surplice, hood, tippet, cope.

Bishops.

Rochette, surplice or alb, cope or vestment, mitre, pastoral staff.

CEREMONIES.

i. *Postures and Gestures.*—Kneeling and standing. Sitting. Uncovering the head. Bowing at the name of Jesus. Bowing towards the altar. Bowing at the mention of the Incarnation. Bowing at the Gloria Patri. Turning to the east. Rising at the entry of the clergy. The sign of the cross.

ii. *Ceremonies of Baptism.*—The hallowing of the water. The delivery of the child to the priest. The naming. The dipping or affusion. The signing with the cross.

iii. *Ceremonies of the Eucharist.*—Postures of clergy and people. The presentation of the alms. The use of wafer bread. The use of the mixed chalice. The oblation of the elements. The lavabo. The consecration of the elements. The distribution of the consecrated elements. The covering of what remains of the consecrated elements. The consumption of what remains of the consecrated elements.

iv. *Ceremonies of the Choir Offices.*

v. *Ceremonies of the Occasional Offices.*

Confirmation—The imposition of hands.

Marriage—Times of marriage. Position for the espousals. The giving the woman in marriage. The joining of hands. The giving of the ring. The ratification and publication. The procession.

Burial—The procession. The casting earth upon the body. The position of the body in the grave.

Churching—'Decently apparelled.' 'Some convenient place.' The woman's offering.
Ordination—The imposition of hands. The tradition of the bible. The putting on the episcopal habit.

vi. Processions. Plainsong. Liturgical colours. Incense.

We now propose, in the following chapters, to describe the ornaments and ceremonies named above, and to explain their signification.

Ornaments of the church.

The altar, p. 99. The reredos, or dossal, p. 103. The altar shelf, p. 104. The altar frontals, p. 106. The altar linen, p. 107. The altar cross, p. 111. The altar candlesticks, p. 115. The altar desk, p. 122. Altar flowers, p. 123. The chalice and paten, p. 125. The cruets, p. 126. The credence, p. 127. The piscina, p. 128. The sedilia, p. 128. The altar rails, p. 128. The houseling cloth, p. 129. The chancel screen, p. 131. The rood loft, p. 131. The pulpit, p. 133. The reading pew, p. 134. The hour glass, p. 135. The lectern, p. 136. The litany desk, p. 138. The font, cover and ewer, p. 140. The bells, p. 142. The organ, p. 143. The alms chest, p. 143. The alms bason, p. 144. The church books, p. 145. The tables of the commandments, and the prohibited degrees of marriage, p. 146. The processional cross, p. 146. The churching veil, p. 148. The bier and herse cloth, p. 149. The censer, 150.

CHAPTER II.

ORNAMENTS OF THE CHURCH.

BY the expression 'ornaments of the church,' as used in the Ornaments Rubric, we are to understand, as we have already pointed out, the various structures, fittings, and utensils, necessary and appropriate for the due performance of public worship in our churches. Of these ornaments we are now about to speak in detail.

The Altar. The most important structure or article of furniture in the church is the altar or holy table, which is usually placed on a foot-pace or platform, at the east end of the chancel or presbytery. This prominent position signifies that the Holy Eucharist, which is celebrated at the altar, is the supreme act of Christian worship, the highest and best of all the services of the Church. The Holy Eucharist is both a sacrifice and a feast upon a sacrifice, and thus the terms 'altar' and holy table, used indiscriminately by Catholic writers, are equally correct in describing the structure at which the great Christian service is performed.[1] It is to

[1] "The Holy Eucharist being considered as a Sacrifice, the same (structure) is fitly called an altar: which again is as

be observed that the terms 'the table,' 'the holy table,' 'the Lord's table,' are exclusively used in the Prayer Book. The reason for this is, not that the English Church does not regard the Eucharist as a commemorative sacrifice,[1] but that she lays particular stress on the idea of communion, as a primary purpose of our Lord in instituting this holy sacrament. The fact that, at the time of the Reformation, the idea of communion was much obscured by uncatholic notions concerning the nature of the Eucharistic sacrifice, led to the omission of the word 'altar' from the service book in 1552;[2] and this omission has continued down to the present day. But we must remember that we

fitly called a table, the Eucharist being considered as a Sacrament."—Bp. Andrewes, *Answer to Cardinal Perron*, ch. 18.

[1] Dr. Pusey, in *The Tracts for the Times*, No. 81, gives a long series of quotations, occupying more than 350 pages of print, proving conclusively, that the doctrine of the Eucharistic Sacrifice has been maintained by a continuous current of Anglican divines ever since the Reformation. The same teaching is contained in the Catechism in the answer to the question, "Why was the Sacrament of the Lord's Supper ordained?"

[2] "We are hardly now in a position to judge of the necessity of such a step; but it is certain that the name of altar was at that time very closely associated in the minds of most men with the medieval notion that Christ is again sacrificed, as once on the cross, whenever this sacrament is celebrated."—Scudamore, *Notitia Eucharistica*, 2nd ed. p. 196. But it is to be carefully observed that the act of Parliament (5 and 6 Edw. vi. c. 1.) which authorized the Prayer Book of 1552, asserted the orthodoxy of the First Book of 1549, in which the holy table was called the altar; describing the latter Book as "a very godly order, agreeable to the Word of God and the primitive Church."

have the highest authority for using the term 'altar.' Our Lord Himself, in the Sermon on the Mount, in speaking to Christian people under the Gospel, used the word—"If thou bring thy gift to the altar. . . ."[1] And again, in Heb. xiii. 10., it is said, "We have an altar, whereof they have no right to eat which serve the tabernacle," in which words the contrast is drawn between participation in the now useless sacrifices of Jewish times, and the life-giving communion of the Body and Blood of Christ. According to this teaching, the Christian altar is that at which Christians are privileged to eat; that is to say, it is both an altar and a holy table, because the Eucharist is both a sacrifice and a feast upon a sacrifice. And so in the 7th canon decreed by the convocation of 1640 it is said, "the holy table is and may be called an altar by us, in that sense in which the primitive Church called it an altar." Moreover, it has been pointed out that the term

[1] St. Matt. v. 23. "In the Sermon on the Mount, our Lord, in directing His disciples how, under the Gospel, they should approach God in worship, spoke of the Christian altar: 'If thou bring thy gift, etc. . . .' Here we have, under the new dispensation, places of prayer and a place for oblation,—a church and an altar."—Bp. Jeremy Taylor, *on the Reverence due to the Altar*, p. 31 (Mowbray).

"The command, 'When thou fastest,' etc., has been allowed to be a conclusive scriptural argument for the necessity of fasting under the Christian dispensation. What reason then has any to deny the same conclusion for the continuance of a proper altar to be drawn from the text, 'If thou bring thy gift to the altar. . . .?'"—Maskell, *The Ancient Liturgy of the Church of England*, 2nd ed. preface, p. cxxii.

'table' is applied to the altar but *once* in the writings of the fathers of the first three centuries.[1] We are therefore fully justified in speaking of the holy table as an altar.

The most ancient custom was to have but one altar in each church, as is still the rule in the East.[2] By this is signified that the Holy Eucharist is the earthly counterpart of the heavenly pleading of the One Sacrifice, offered by Jesus Christ once for all upon the cross. The Eucharist is the symbol of Christian unity, and one altar in each church emphasizes this truth. According to ancient usage, two or more altars in a church would have been considered as much out of place, as two or more bishops set over the same congregation.

Whilst the height of the altar varies but little, its length is controlled by the size of the church, and its width should always be in proportion to its length. An altar 7 feet long should be not less than 2 feet wide.[3]

[1] See Johnson's *Unbloody Sacrifice*, Works, Vol. i. ch. ii. § 3. Lib. Anglo-Cath. Theol.

[2] "It is an established fact that in the first ages of the Christian religion there was but one altar in any church."—Mabillon, qu. by Scudamore, *Notit. Euch.* p. 168. The Greeks, Orientals, and Russians have never admitted more than one altar in each separate church. Until recently there was but one altar in the basilica of Milan.—See Neale, *Essays on Liturgiology*, vi. p. 197.

[3] The dimensions of the altar in Bp. Andrewes' chapel were as follows, 3 ft. 9 in. high, 5 ft. 3 in. long, 3 ft. wide.—See Andrewes' *Minor Works*, Appen. F. p. xcviii. The altar in St. George's Chapel, Windsor, is 3 ft. 4 in. high, 10 ft. 4 in. long, and 3 ft. 7 in. wide. The *mensa* of the high altar of Tewkesbury Abbey, supposed to have been buried by the

The altar itself, and not any of its surroundings (such as reredos, dossal, cross, candlesticks) should be the most prominent feature in every church. This should be so, because of the dignity of the Holy Mysteries which are there celebrated, and because of the sacramental presence of Jesus Christ there vouchsafed. On this account St. Chrysostom describes the altar or holy table as *sedes Corporis et Sanguis Christi*, 'the seat of Christ's Body and Blood.'[1] It is a well established English custom, in acknowledgment of these truths, to make a reverence towards the holy table on entering and on leaving a church. Of this ceremony we shall speak later in this work.

The reredos, or dossal. The reredos is an ornamental structure of stone, or a carved and painted screen of wood, erected behind and above the altar. In village churches the reredos was commonly composed merely of recessed stone panels, with a border of sculptured work. But in more important churches and cathedrals structures of more elaborate design, sometimes extending across the whole east wall of the church, and occasionally reaching up to the ceiling, were set up.

monks at the suppression of the monasteries in 1539, and recovered in 1607, was originally 13 ft. 8 in. long, and 3 ft. 6 in. wide. Owing to damage these dimensions have been slightly reduced. This *mensa* is a slab of Purbeck marble.

[1] *hom.* xxi. in 2 Cor. qu. Bp. Jeremy Taylor, *on the Reverence due to the Altar*, p. 49.

Where a structural reredos did not exist, its place was filled by the upper frontal, a hanging of silk or other rich material, named the dossal or dorsal;[1] whilst the north and south ends of the altar were enclosed by curtains or riddels of similar material.

The reredos or dossal was, as a rule, about the same height as the altar, the sill of the East window being usually comparatively low down —so low in fact, that the dossal could be used as a frontal for the altar itself. This was the case even where the altar was placed before a high wall. The purpose of the reredos and dossal is to add dignity to the altar, and to afford a suitable background to the altar ornaments: the curtains, north and south, are useful in protecting the celebrant and the altar lights from draughts, they also serve in making the altar prominent.

The altar shelf. In early times it was usual to place the cross and candlesticks upon the altar itself, and numerous engravings

[1] From the French *dos*, or Latin *dorsum*, 'the back.'

In the reign of Elizabeth, A.D. 1565, we read that "over the Communion-table," in the queen's chapel of Westminster palace, "on the wall above the arras was fastened a front of cloth of silver, embroidered with angels of gold, and before the said Table to the ground, a front of the same suit."—Ashmole's Institution, etc., of the Order of the Garter, p. 369, folio, 1672.

In the time of Archbp. Laud, and before his time, there was in the chapel of Lambeth Palace "a fair crucifix wrought in a piece of hangings hung up behind the altar."—See Laud's *Works*, Vol. iv. p. 207. Lib. Anglo-Cath. Theol.

of old altars are in existence showing this use.[1] In our own time it has become a custom to place the ornaments upon a ledge or shelf, which forms the base of the reredos. Though its legality is doubtful, a low altar shelf is effective, and also convenient, saving the frequent removal of the ornaments when the frontlet, as now usually made, is changed. At the time when the shelf did not exist, the ornaments were not left always upon the altar, but frequently were removed after the celebration of the Eucharist was concluded.[2]

The custom of erecting a series of steps, or gradines, behind the altar, upon which to place a multitude of illegal tapers and vases of flowers, is a vulgar novelty, and, as a defiance of the Ornaments Rubric, is not to be countenanced.[3]

[1] At St. Peter's, Rome, the crucifix and candlesticks are placed directly upon the high altar: there is neither shelf, nor reredos or dossal.

[2] Illustrations of altars, showing the medieval custom of removing all the altar ornaments out of celebration, are given in No. i. of the *Alcuin Club Collections*.

[3] For some interesting remarks upon the subject of the Altar Shelf, see Mr. Micklethwaite's *The Ornaments of the Rubric*, (Alcuin Club Tracts, i.), pp. 23 ff; and the Appendix by the Committee of the Alcuin Club, in which the following occurs, "Notwithstanding the opinion often expressed, that one of the secular courts has forbidden the setting of the candlesticks directly on the table of the altar, it seems hard to find any real ground for the statement. Sir Walter Phillimore writes to one of us: 'No court has decided that it is illegal to put candlesticks directly on the *mensa*.'"—Ibid. pp. 63, 64.

Mr. Comper and Mr. Atchley independently decide against the legality of an altar shelf to carry the ornaments. See *Some Principles and Services of the Prayer Book*, edited by Dr. Wickham Legg, Rivingtons, pp. 15, 91, ff.

The altar frontals. Of the upper frontal or dossal we have already spoken. There is no authority in the English Church either for a naked altar,[1] or for an altar with a carved or decorated front.[2] According to old pictures, English altars when in use are always represented as vested. In canon 82 of 1604, it is ordered that the communion-table shall "be covered, in time of divine service, with a carpet of silk or other decent stuff." This carpet of silk, often richly embroidered, covering the front of the altar, is commonly known as the frontal, or lower frontal, to distinguish it from the dossal, or upper frontal.

The narrow strip of fringed material, covering the top edge of the frontal, is called the frontlet. Formerly the frontlet, when used (which was not always the case), was sewn on to the front edge of one of the linen cloths with which the *mensa*, or top of the altar, was covered. The use of the frontlet is to hide the top edge of the frontal by which it is generally suspended, giving a finish to the frontal, and enriching the apparel of the altar.

The vestures of the altar vary in colour and richness according to the festivals, and the

[1] As an exception, Dr. Rock says "all altars in each church were stripped quite bare on Maundy Thursday, and left thus naked until late on Holy Saturday."—*The Church of our Fathers*, Vol. i. p. 240, note.

[2] "The modern custom of ornamenting the front of the altar with sculpture or painting was almost, if not quite, unknown in this country before the Reformation."—Peacock, *English Church Furniture*, p. 56, note.

seasons of the Church's year. Of these colours we shall speak later.

The altar linen. It was the old custom to have several linen cloths, usually three in number, upon the *mensa*, or slab of the altar; to the edge of one of which, as we have observed, the frontlet was usually attached. Whilst the two lower cloths were of coarser linen, and only large enough to cover the surface of the *mensa*, the uppermost cloth was of the finest linen, and sufficiently long to hang down over the ends of the altar reaching to the ground, and sometimes sufficiently wide to cover the front of the altar also. This ample outer cloth is the "fair white linen cloth" ordered to be used at "the Communion time" in the 4th rubric of the Communion Service,[1] and also in the 82nd canon of 1604.[2] The modern custom of leaving the fair linen cloth on the altar at all times, out of celebration-time, however convenient, is not in accordance either with the directions of the rubric and the canon, or with more ancient precedent.[3] It

[1] "The Table at the Communion time having a fair white linen cloth upon it. . . . ." In this rubric "fair" is not identical with "clean," but refers, probably, to the texture or quality of the material, as well as to the good condition of the cloth.—See *Notit. Euch.* pp. 112, 113.

[2] "The same Tables shall be covered . . . . with a fair linen cloth at the time of the ministration, as becometh that Table."

[3] In Bishop Montague's visitation articles, A.D. 1638, we find the following enquiry—"Have you a covering or carpet of silk, satin, damask, or some more than ordinary stuff, to

appears that, in old England, the fair linen cloth, and the ornaments also, were, as a rule, placed upon the altar for the celebration of the Eucharist, and removed at its conclusion.[1]

The other cloths for use at the altar are the corporases; and the small towel or purificator, more properly called the abstersory.

The rubric which follows the communion of the people describes the corporas as "a fair linen cloth;"[2] but this must not be confused

cover the Table with at all times, and a fair, clean, and fine linen covering at time of administering the Sacrament?"—Tit. iii. n. 8.

[1] See, however, in the Orders taken in 1561 by Queen Elizabeth, "And yf in any chauncel the steppes be transposed, that they be not erected agayne, but that the place be decently paved, where the Communion table shall stand out of the tymes of recyvyng the Communion, having thereon a fayre lynnen cloth, with some coverynge of sylke, buckram, or other such lyke, for the cleane keping of the sayde cloth on the Communion borde, at the cost of the parryshe."—qu, Heylyn's *Hist. of Ref.* Vol. ii. p. 361. ed. Eccles. Hist. Soc. This order evidently contemplates the fair linen cloth remaining on the altar out of celebration. Similarly, Archbp. Grindal, in his visitation articles, A.D. 1576, enquires, "Have you a comely and decent Table for the Holy Communion, with a fair linen cloth to lay upon the same, and some covering of silk, buckram, or such like, for the clean keeping thereof"?—qu. Perry, *Lawful Church Ornaments*, p. 285.

In the records of St. Stephen's, Walbrook, A.D. 1480, or thereabouts, we find, "also upon the auter lythe alweye an olde yelowe clothe of sylke, for to kepe alle the clothis clene that lyne on the auter."—qu. Micklethwaite, *The Ornaments of the Rubric*, p. 26, note.

[2] "When all have communicated, the minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth."

with the ample linen vesture used to cover the altar, referred to above. The corporas named in the rubric (quoted note, p. 108) is used for the purpose of covering the Blessed Sacrament after the people have communicated. In addition to this fair linen cloth there was, in use in the second year of Edward VI., a second corporas, spread under the sacred vessels before the commencement of the service.[1] Both the corporases, when not in use, were kept in the burse or corporas-case.[2]

The use of a square piece of stiff cardboard, covered with linen and edged with lace, called a 'pall,' is very commonly substituted in modern times for the folded corporas, or fair linen cloth of the rubric. But there is no English authority for such a thing; and, moreover, no material but pure linen was in

[1] In the First Prayer Book of Edward vi., in the rubric before the *Sursum Corda*, it is said, "Then shall the minister take so much bread and wine . . . . laying the bread upon the corporas. . . . ." Early inventories often mention the corporases in pairs. Dr. Rock, in his valuable work, *The Church of our Fathers*, Vol. iv. p. 103, quotes the Salisbury inventory of 1222, in which "8 pairs of corporases with 5 forels" are named. The 'forel' is the burse or case in which the corporases are kept when not in use.

[2] In ecclesiastical phraseology a burse is the purse or receptacle for the corporases. It is a square and flat receptacle made of cardboard, covered with rich silk or cloth of gold, embroidered and studded with jewels. The use of cardboard to stiffen the face and back of the burse is questionable. The burse may be open on three sides, and hinged, like a book: it should, when closed, be not less than 9 inches square.

old days ever suffered to be used about the Holy Sacrament. Lyndwood says, "The corporal shall be of pure flax, without the admixture of any other thing, whether costlier or cheaper; it shall be white and clean, because it signifies the fine linen in which the Body of Christ was wrapped."[1]

The size of the corporases should each be from 20 to 24 inches square; and, when not in use, they should be folded four times, the face side innermost, so as to form a square one-third the size of the spread corporas, to fit into the burse.

The purificator is a small towel or napkin of soft linen, from 12 to 14 inches square, used in wiping the chalice and paten after they have been rinsed by the priest at the altar, at the conclusion of the Eucharist. Like the corporases, the purificator is folded four times, and laid over chalice or paten in the sacristy, before the sacred vessels are carried to the altar. It is a reverent custom to wash out the purificator, as also the corporases when required, at the piscina.

There is no authority in the English Church for the use of lace, either on the frontlet, altar linen, or vestments of the clergy. If it is desired to enrich the altar linen, it is best done by means of embroidery worked on the linen.

The use of a silk corporal, or 'chalice veil,' is not ancient, and before the Reformation was

[1] *Provinciale*, L. iii. tit. 23; Linteamenta, p. 235.

exceptional, being confined almost entirely to richer churches. There is no evidence that the vessels were covered with a silk veil before the offertory in the second year of Edward VI., and such an usage cannot be defended.[1]

The altar cross. One of the most prominent ornaments of a modern church is a cross of metal or wood, standing upon the altar or upon the altar shelf. There are, in fact, comparatively few important churches, if any English cathedrals, where the altar cross is not now to be found. But it is to be observed that though, formerly, an altar cross was not uncommon,[2] it was not regarded as a necessary ornament of the altar.[3] Before the Reforma-

[1] See Atchley, *on the Altar Linen*, Trans. St. Paul's Eccles. Soc. Vol. iv. pt. 3.

[2] For example, in *Machyn's Diary*, p. 226, under the year 1559–60, we read, "The vi. of Marche dyd pryche at the court dootor Byll dene of Westmynster that day in the quen's chapell, the crosse and ii candylles bornyng, and the tabulles standyng auter-wyse." Again, "Queen Elizabeth was known still to be favourable to the use of crosses and crucifixes, and they continued to be exhibited not merely in her own chapel, but also in many of the churches."—Cardwell, *Documentary Annals*, Vol. i. p. 268. Archbp. Parker and Bp. Cox undertook to defend the use of crosses against Bps. Grindal and Jewel who opposed their use.—(See Ibid.) Peter Heylyn, describing the state of things in 1560, speaks of the altar in the Queen's chapel as "furnished with rich plate, two fair gilt candlesticks with tapers in them, and a massy crucifix of silver in the midst thereof."—*Hist. Ref.* Vol. ii. p. 315. See also Strype's *Annals*, pp. 196, 197, "the cross, as before, standing on the altar." In the year 1565 the crucifix was still retained by Elizabeth in her chapel: see Ibid. p. 471.

[3] For example, in the list of plate belonging to Bp. Andrewes' chapel there is no mention of an altar cross,

tion, the only cross considered a necessity was the processional cross, which the parishioners were bound to provide. There is, however, considerable evidence that the upper part of the processional cross was frequently detachable from the shaft, and so used for an altar cross also, being placed in a socket in the foot or base standing ready to receive it on the altar or altar shelf.[1] The processional cross thus often served a double purpose.

The importance now attached to the altar cross may be traced to the absence in most of our churches of the rood, which consisted of a carved or painted central crucifix, with its attendant figures, formerly set up in a prominent position over the entrance to the chancel or choir. Until such times as the rood is restored, a thing greatly to be desired, no church should lack its altar cross. The

though "two candlesticks, gilt, for tapers," are named. See Bp. Andrewes' *Minor Works*, Appen. F.-pp. xcvii., ff. Also the altar cross is not mentioned in a similar list of church plate presented to St. George's Chapel, Windsor, in 1637, although "two little candlesticks, chased and gilt, for wax candles," and "two great candlesticks neat, for tapers" are named. See *Hierurgia Anglicana*, p. 16. The cross which now adorns the altar of St. George's Chapel, Windsor, was the gift of Her Majesty, Queen Victoria: it is 3 ft. 5 in. high.

[1] "The bede roll of St. Mary's, Sandwich, recorded the benefactions of John Colwyn and his wife, who gave 'the best crosse of syluer and gylt with a staf of laton ther to, the whyche cost xxv^{li}.' and also of Thomas Grene and his wife and John Byschop, who gave 'the fote of syluer for that crosse to stand ther on the hygh auter' (Boys's *Sandwich*, p. 373)."—qu. *The Ornaments of the Rubric*, p. 30, note.

rood, which marks the division of the choir from the nave, is the last place, in passing up a church, where a cross suggestive of suffering should be set up. If a cross is placed upon the altar, it should not be a cross suggestive of suffering, defeat, and death, but of glory, victory, and life. A crucifix, i.e., a cross with a figure of our Redeemer under the power of suffering and death, is quite out of place on the altar, unless the figure of our Lord is robed and crowned to symbolize the triumph of the King, living, and "reigning from the tree." "Until after the Reformation," says Dr. Wickham Legg,[1] "a cross was not always put upon the altar at the Eucharist; a picture or sculpture of some sacred subject was deemed sufficient, or only a reredos. . . . In fact, it seems to be an Anglican idea of our own day to attach extraordinary importance to the presence of a cross on or above the altar during the celebration of the Eucharist." In Picart's magnificent work, *Ceremonies and Religious Customs*, Vol. i. pp. 276, ff., ed. 1733, is a series of thirty-five representations of the ceremonies observed in saying mass: in six cases there is neither cross nor crucifix on the altar, but pictures on the wall behind and above the altar only.

It is not well to regard the Eucharist as commemorative solely of the death and passion of our Lord, and to forget that it is also the

[1] *The Churchman's Oxford Kalendar*, June, 1898.

memorial of His mighty resurrection and glorious ascension. In thus emphasizing His humiliation at the expense of His exaltation, some have been led to associate the crucifix with the altar rather than the cross of glory.[1] In connection with this, it may be pointed out that our Lord in glory is a much more suitable

[1] Some exceedingly interesting remarks upon this subject will be found in the Rev. F. E. Brightman's paper on *The Eucharistic Sacrifice*, read before the Confraternity of the Blessed Sacrament in the year 1890.—"A standing crucifix is required in the Roman Church, and is becoming not uncommon in the English Church now—while a reredos, the principal subject of which is the crucifix, and an east window with the central light so filled are, I suppose, the commonest type among us. But it must be remembered that the prevalence of this type is not so old as is perhaps supposed, nor is it so widespread now as might be inferred from its increasing frequency in modern English churches. The *requirement* of an altar-crucifix in the Roman Church is not much more than a century old: it was enforced by Benedict xiv. in 1751. How far it was common in England or elsewhere before the Reformation I cannot say: but I imagine bare altars, or altars with merely a simple cross, or with only a pair of candles, must have been very common. At this moment I believe a central crucifix is most strikingly characteristic not of Catholic churches at all—but of Lutheran, where the altar and the church is often dominated by a huge crucifix, the more striking for its comparative isolation." Mr. Brightman goes on to say, that in "the great basilicas of Rome and Ravenna, which are the ground-type of all Christian churches, and offer the most complete system of structural decoration, and which may be assumed to be the expression of the mind of the Church of the fathers, you will find that the surroundings of the altar are such as suggest that relation of the Holy Eucharist to our Lord's glorified life, which is expressed in the Liturgies."—pp. xxiii., xxiv. The crucifix about the altar first appears in Rome in the mosaics of the apse of St. Clement's so late as the 12th century, and is then treated symbolically and not in a realistic fashion.

subject for a stained-glass window over the altar, than our Lord crucified. The cross placed on the altar may be taken to signify that forgiveness, and every other grace and blessing bestowed upon Christian people is given only for and through the death and exaltation of our Lord Jesus Christ.

The altar cross should not be too large or too prominent. Its height should be regulated by the dimensions of the church and altar. A great, towering, cross over a small altar in a small church is manifestly out of place.

According to Sarum use, all crosses were veiled on the first Monday in Lent, and remained veiled until Mattins of Easter Day; but on Palm Sunday the rood cross and the cross on the high altar were unveiled.[1]

The altar candlesticks. There exists greater authority for the use of altar candlesticks in the second year of the reign of Edward VI., and more evidence of their use in the English Church since the Reformation, than for the use of the altar cross. Lists of church ornaments in which the candlesticks are named,[2] and the altar cross is omitted, as also representations of altars with candles burning, yet showing no cross, are plentiful.[3] In the thirty-five repre-

[1] See *The Use of Sarum*, Frere, p. 287.

[2] e.g. see the last section.

[3] In Chambers' *Divine Worship in England*, there are given eight reproductions of old illustrations of altars, showing the use of candlesticks with lights burning, yet lacking

sentations of the Roman mass given in Picart's *Ceremonies*,[1] alluded to in the previous section on 'the altar cross,' two lighted candles about the altar appear in each print, whilst in six cases there is neither cross nor crucifix on the altar or the altar shelf.

In the second year of the reign of Edward VI., whilst the use of lighted candles placed before images and pictures was forbidden by the Injunctions of 1547,[2] it was enjoined that two lights should remain upon the high altar before the Sacrament. The words of the Injunction are, they "shall suffer from hence-

the altar cross. The descriptions and dates of these illustrations are as follows—(1) A church in Lent, 15th century, 2 candlesticks with candles removed, p. 94. (2) The Institution of the Last Supper, altar at side, with 2 candles burning, A.D. 1731, p. 230. (3) From *The Orthodox Communicant*, A.D. 1726, 2 candles burning, p. 284. (4) St. Paul's Cathedral in 1719, 2 candles burning: a similar engraving appeared in 1681, p. 286. (5) View of the altar of Magdalen Coll., Oxford, A.D. 1728, showing 2 lighted candles, p. 290. (6) Plate taken from *The Introduction to the Sacrament* by Dr. Addison, dean of Lichfield, A.D. 1719, showing 2 lighted candles, p. 292. (7) Illustration of the giving of 'the kiss of peace,' one candlestick visible, with corporal and chalice on the altar, p. 383. (8) Illustration showing altar with 2 lighted candles, A.D. 1682, p. 402. In each of these illustrations the altar cross is wanting, and its place supplied, in three instances by a book, and in three cases by an alms dish. Six of the illustrations are in the period 1682–1731.

[1] Vol. i. pp. 276, ff. A.D. 1733. It is interesting to note that, in Picart's great work, there is a very fine plate representing *the Communion of the Anglicans at St. Paul's*, and that the Amsterdam edition of 1726 shows the candles unlit, but that the London edition of 1727 shows them lighted.

[2] See p. 62, of this work.

forth no torches nor candles, tapers or images of wax to be set afore any image or picture, but only two lights upon the high altar, before the Sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still."[1] Thus, the same authority which ordered the abolition of various lights to which superstitious meanings had come to be attached, ordered the retention of two lights upon the altar. That this is the meaning of the Injunction is evident, for Archbishop Cranmer, later in the same year, in his

[1] Cardwell, *Documentary Annals*, Vol. i. p. 7.

Upon the subject of the symbolism of the altar lights, referred to above, the following quotation from Bp. Andrewes' *Answer to Cardinal Perron*, is of interest: "There were *Lights*, there was *Incense* used by the primitive Church, in their service. Not for any mystical-meaning, but (as it is thought) for this cause: that where the Christians in time of persecution had their meetings most commonly in caves and grots under-ground, places dark and so needing *light*, and dampish and so needing good *savours*, they were enforced to provide *lights* against the one, and *incense* against the other. After, whence peace came, though they had churches then above-ground, with light and air enough, yet retained they both the *lights* and the *incense*, to show themselves to be the sons and successors of those ancient Christians, which, in former times, had used them, (though upon other occasion,) showing their communion in the former faith, by the communion of the former usages. Whereto the after-ages devised meanings and significations of their own, which from the beginning were not so."—*Minor Works*, pp. 33, 34. The original purpose of the altar lights was utilitarian, a symbolic meaning was attached to them later.

Lights in the church in daylight may be taken to signify that the light of the Church is not the light of nature, but the light of grace. See Archbp. Trench's *Seven Churches in Asia*, p. 26.

Visitation Articles, enquired, "whether they suffer any torches, candles, tapers, or any other lights to be in your churches, but only two lights upon the high altar?"[1] During the next year, in Bishop Ridley's Visitation Articles, the same enquiry is again made.[2] The use of these two lights, which appear to have been originally enjoined by the Injunctions of 1547 to be kept burning continually before the reserved Sacrament, did not cease when the Sacrament was no longer reserved, but has continued, with the exception of certain intervals, down to the present day. The evidence for this statement is set out with considerable care and fulness in the Lincoln Judgment. In declaring the legality of the two altar lights, Archbishop Benson said, "Throughout the whole period from King Edward VI. until recently (if we partly except the reign of Charles I.), their use appears to have been in the main attached to places or occasions of marked dignity, to such events as public thanksgivings and coronations of sovereigns, chapels of princes, nobles, prelates, colleges and cathedral or collegiate churches. There was however no privilegium entitling such times and places to fashions or ways elsewhere illegal."[3] Evidence of the use of the altar lights in the years 1559, 1560, 1682, 1719,

[1] *Doc. Ann.* Vol. i. p. 51.
[2] See Lathbury's *History of the Convocation*, p. 485.
[3] *The Bishop of Lincoln's Case*, p. 169.

1726, 1728, 1731 has already been given incidentally in this chapter.[1]

Before the Reformation the ancient usage as to altar lights varied considerably, the only fixed rule was that, during the celebration of the Eucharist, there should be at least one light upon the altar.[2] In the middle ages the

[1] Bishop Cosin, writing in 1640, and explaining the force of the Ornaments Rubric, said, "Among other ornaments of the church also then in use, in the second year of Edw. vi., there were two lights appointed by his Injunctions to be set upon the high altar, as a significant ceremony of the light which Christ's gospel brought into the world; and this at the same time when all other lights and tapers superstitiously set before images were, by the same Injunctions, with many other absurd ceremonies and superfluities, taken away. These lights were (by virtue of this present rubric, referring to what was in use in the second of Edw. vi.) afterwards continued in all the queen's chapels, during her whole reign; and so are they in the king's, and in many cathedral churches, besides the chapels of divers noblemen, bishops, and colleges, to this day. It is well known, that the Lord-treasurer Burleigh (who was no friend to superstition or popery) used them constantly in his chapel, with other ornaments of fronts, palls, and books, upon his altar. The like did Bishop Andrewes, who was a man who well knew what he did, and as free from popish superstition as any in the kingdom besides."—*Works*, Vol. v. pp. 440, 441.

It is interesting to know that Bp. Cosin gave two fine silver candlesticks to the altar of Durham cathedral, which are still in use, but which are removed every day at dusk and locked up for safety.

[2] For example, in 847, it was ordered by Leo iv. (*de Cura Pastorali*. Labb. tom. viii. col. 33) for the Roman Church, "Let no one sing without a light, without an amice, without an albe, etc." For a similar direction for the English Church, see the constitutions of Walterus, A.D. 1322, in which "duæ candelæ, vel ad minus una," are required at the Eucharist.—Gibson, *Codex*, Tit. xx. cap. 6.

In a little work, entitled *Institutiones Christianæ, seu Parvus Catechismus Catholicorum*, printed at Antwerp in the year 1589, now in the library of General Hale, Alderley,

rule was to set one or, at the most, two lights upon the altar: if other lights were required, they were set about or around the altar, rather than upon it. The custom of placing six candles and numerous tapers upon the altar or altar shelf possesses no ancient authority, and is also quite un-English: it appears to have been adopted recently in some of our churches merely in imitation of modern continental usage, and in ignorance of the legalized usages of the second year of Edward VI. The best plan for providing additional lights for the altar is to have a pair of tall standing candlesticks, placed north and south below the foot-pace of the altar, carrying large single candles. These standing candlesticks, for which considerable English precedent exists,[1] may be lighted, in

Gloucestershire, are five plates in which altars are shewn, in each case with but *one* altar light only.

[1] e.g. in Mr. Kerry's *History of the Church of St. Lawrence, Reading*, we find—"Anno 1499. 'It. payd for scowryng of the iiij candylstyks at the hy auter xijd.' (the two great standards and the two candlesticks on the altar)." p. 26: "A.D. 1524–5. It. ij greatt standards and ij small kanstyks of laten," belonging to our Lady's Altar, p. 36: A.D. 1505. "It. payed for a payre of gret candylstykkes in Seynt Johns chauncell," weighing 103 pounds, p. 37: A.D. 1524, "It. ij grete standards of latten w^t^ ij small kanstyks of latten," belonging to St. Thomas' Altar. p. 41. Thus it appears, that in this church each of the four altars had a pair of large standing candlesticks at the foot, in addition to the two smaller lights on the altar or altar shelf. This arrangement now obtains at St. Paul's cathedral. In the inventory of the ornaments of Wydford church, made in 1552, are described, "Item. ij great candelstyckes of latten; Item, ij other candelstyckes to stand on the auter."—See Parker, *The Ornaments Rubric*, p. 39.

addition to the usual two altar lights, upon the great festivals and other special occasions.

The candles used at the altar should be of pure bees wax, and not of composite material,[1] and they should be burnt down to the socket or pricket of the candlestick. The use of imitation bases, called 'dummies,' or 'stocks,' to give height to the altar candles—and consequently of shields, to hide the juncture of the candles and the stocks—is illegal, and therefore to be shunned. It is quite certain that such things were not in use in the second year of Edward VI. In no single case is a trace of a stock or shield to be seen in the numerous illustrations of English and foreign altars referred to in this section.[2]

[1] Unbleached wax may be used in Lent and at funerals.

[2] As far as the writer has been able to discover, the only cases in which a false candle, or dummy, was formerly suffered to be used were those of the herse light (referred to by Mr. Micklethwaite in *The Ornaments of the Rubric*, pp. 53, 54, notes), used in the office of Tenebræ on the last days of Holy Week, and the paschal candle. In Kerry's *Church of St. Lawrence, Reading*, p. 51, is found an entry of the year 1498, in which "a Judas to the Pascall," is named. Also in the accounts of the church of St. Mary at Hill, London, for the year 1511, is a memorandum that "the Judas of the pastal, *i.e.*, the tymbre that the wax of the pastel is driven upon, weigeth 7 lb."—qu. Peacock, *Church Furniture*, p. 163, note.

Dr. Rock has the following interesting passage on the paschal candle and the judas—"In many of our larger churches, for the paschal candle, the candlestick was seven-branched, made of laton or brass, so that it could be easily set up or taken to pieces again, and of itself a beautiful work of art, spreading out its six limb-like arms with their tapers over a wide space of the presbytery. It was so fashioned that the candle reached almost to the vaulting of the r-

The altar candlesticks with their candles should be subordinate to the altar cross, and the flame should not appear above the level of the top of the cross. The altar candles should be lit at Mattins, Eucharist, and Evensong, without distinction, throughout the year. Where the standard lights are used, they should be lighted in addition to the altar lights, and not as a substitute.

The altar desk. A desk or small lectern to carry the altar book is almost a necessity for the altar. It is generally made of brass, though formerly a small pillow or cushion was more frequently used for this purpose.[1] The

from the seventh or upright branch in the middle, arose a tall thick piece of wood, sometimes round sometimes square, but always, as it would seem, painted to look like wax. This wooden imitation of a candle, which rested on the socket of the middle branch, was called—it is not known why—the 'judas of the paschal,' at the top of which was let in the true wax candle, which was often not round but square. To light it, as well as, no doubt, to carry off the smoke, they contrived at Durham cathedral an opening in that part of the ceiling just above it."—*The Church of our Fathers*, Vol. iv. pt. ii. pp. 244, 245. For further information, see Wordsworth's *Notes on Medieval Services* (Baker, 1898), pp. 168, ff., where the author says, "I cannot say whether the name for the wooden save-all was derived from its deceptive character, or from its connection with the torches in Gethsemane." In 1566, "three Judaces of brasse" were still remaining at Lincoln.—Ibid. p. 169. The judas was evidently the forerunner of modern dummies or counterfeits.

[1] In the description of Bp. Andrewes' chapel (see *Minor Works*, Appendix F., p. xcvii.), "a cushion for the service-book" is shewn, resting on the altar. See also Kerry's *Church of St. Lawrence, Reading*, p. 107, where, in the

altar cushion has survived in some of our churches down to the present day. In an inventory of goods at St. George's Chapel, Windsor, taken in 1643, we find amongst the ornaments of the altar, "a large cushion of wire of gold."[1]

Altar flowers. Before leaving the altar and its ornaments, it may be well to notice briefly the subject of altar flowers. The use of flowers in the decoration of the church at festival times is very ancient. Formerly, they were strewn upon the floor, or made into garlands, hung upon the walls of the church. Dr. Wickham Legg[2] gives it as his opinion, that flowers "do not appear to have been put in vases on the altar until quite recently, some time in the seventeenth century, or perhaps quite at the end of the sixteenth." The placing of vases of flowers upon the altar is an usage which possesses no authority in the English Church. Flower vases were certainly not in use by the authority of parliament in the second year of Edward VI., and are therefore not contemplated in the Ornaments Rubric. It is

inventory of 1517, we find "a quysshon the one side cloth of gold and the other syde crane color saten," and "a smale quysshon the one side velwett and the other side red saten," presumably for supporting the missal. In 1635, at the consecration of an altar at Wolverhampton, is named, "upon the Table, a fair cushion of damask."—See *Hierurgia*, p. 394.

[1] Ibid. p. 19.

[2] *The Churchman's Oxford Kalendar*, April, 1898.

a strange instance of inconsistency to find flower vases, for which no authority whatever exists, used in churches where the Eucharistic vestments, and the altar lights, which are authorized, are not in use.

If flowers are placed on the altar, it should only be on festivals, and never during Advent, Lent, or upon fasting and ferial days. The following is suggested as a reasonable rule to be followed in churches where altar vases are in use:

Four Vases of Flowers, on all Sundays and week-days from Christmas to Epiphany, and from Easter day to Trinity Sunday inclusive; being, broadly speaking, the times when the Bridegroom is with us.[1]

Two Vases of Flowers, on Saints' days and Sundays outside the periods above named, with the exception of Sundays in Advent, Septuagesima and Lent, when no flowers should be used.

No Vases of Flowers during penitential seasons, on fasting days, or on ferial days out of Christmas and Easter.

Flower vases, where in use, should be small, and they need not necessarily be of brass. The flowers should be arranged naturally, without the use of artificial flower-holders. There is no need to select flowers similar in colour to the liturgical colours of the altar vestures.

[1] See the author's *The Fasting Days*, 2nd ed. pp. 31 ff., etc. (Mowbray).

The chalice and paten. The chalice and the paten, as the words signify, are the cup and the plate of precious metal in and on which the elements are consecrated in celebrating the Eucharist. In a chalice there are four parts, viz., the foot, the stem, the knot, and the bowl. Upon one of the panels or divisions of the foot it is usual to engrave or enamel a crucifix or some emblem of the Passion; and, in use, this panel is always turned to face the celebrant. In old examples the well, or depression of the paten, is, with rarest exception, engraved with some sacred device—the *Manus Dei* (the Hand of God, uplifted in blessing), or the *Vernacle* (the representation of our Lord's Face), being most common. In the sixteenth and seventeenth centuries, patens made to serve as covers or lids to the chalice became more common. Thus, in 1627, Cosin asked, in his articles of enquiry in the archdeaconry of the East Riding, "Have you a fair chalice or communion cup of silver, for the wine, with a large cover or paten of silver for the bread?"[1] This is probably the reason why it is usual to speak of 'chalice and paten,' rather than of 'paten and chalice.'

In the rubric which precedes the administration of the Sacrament, the priest is directed to deliver the Communion "into the hands" of the people, and later we read, "and the minister that delivereth the Cup to anyone,

[1] *Works*, Vol. ii. p. 5.

etc." These directions imply that the communicants are to take the chalice into their hands, in order to guide it to the mouth. But it is best, for safety, for the priest to retain a slight hold of the chalice also, by the foot and bowl, whilst the hands of the communicant are placed on the knot which divides the stem of the vessel.

The cruets. The cruets consist of a flagon[1] for the wine, and a second vessel for the water, from which the chalice is filled, or partly filled, previous to consecration. They are again used in rinsing the sacred vessels at the conclusion of the service. During celebration the cruets stand upon the credence. Formerly, when the cruets were a pair, the letters V and A respectively, were sometimes placed on them—the letter V signifying *vinum*, 'wine,' and the letter A, *aqua*, 'water.' Wine should not be left standing in the cruet out of celebration, especially if the vessel is of metal: and any water remaining should be poured into the piscina, or used to wash out the purificator. If both the cruets are of glass or crystal, it is useful to know that nothing is more efficacious in keeping the insides clean, than the use of shot and warm water, well shaken. The shot should be dried after use.

[1] "We require the wine to be brought to the Communion Table in a clean and sweet standing pot or stoop of pewter, if not of purer metal."—Canon 20 of 1604.

The credence. The credence[1] was formerly a stone shelf or recessed cavity, built into the wall at the south of the altar, and frequently conjoined with the piscina. The credence table, like the altar railing, appears to have been introduced into England at the beginning of the seventeenth century.

The rubric which precedes the Prayer for the Church directs the priest to "place upon the Table so much bread and wine as he shall think sufficient." In order to carry out this direction, a structure of some kind is necessary, upon which the elements may be in readiness to be placed on the altar at the offertory. The credence table was used by Archbishop Laud, Bishop Andrewes, and other bishops, as we learn from the History of the Troubles and Trial of Laud—"His chaplain confesses that he fetched the elements from the credential (a little side table, as they called it), and set them reverently upon the Communion-table . . . For first, the Communion-table was little, and there was hardly room for the elements to stand conveniently there . . . I did not this without example; for both Bishop Andrewes and some other bishops used it so all their time."[2] In 1641 the Puritans objected, amongst

[1] "The word '*credence*' is of northern origin, the root *red* being identical with *read* in our English word *ready*."—*Notit. Euch*, p. 383, note.

[2] *Works*, Vol. iv. p. 210. In Bp. Andrewes' chapel is figured, south of the altar, "a seir table, on which, before the Communion, stand the silver and gilt canister for the

other things, to "having a *credentia*, or side-table, besides the Lord's Table, for divers uses in the Lord's Supper,"[1] thus bearing witness to its use at that time.

The piscina. The piscina (a Latin word, meaning 'a basin'), sometimes known as the lavatory, is a shallow sink of stone or marble, with a drain to carry off the water. It is commonly found in England under a small arch, in a recess in the south side of the presbytery. The drain pipe terminates in the earth, and should not be connected with any common drain.

The sedilia. The sedilia are the seats, generally three in number, provided for the clergy, and placed on the south side of the presbytery. Formerly, a series of seats ran round the apse, behind the altar; of which, in some churches, the sedilia alone remain.

The altar rails. The rail enclosing the altar, and used as a support for the communicants, did not come into use in England until the beginning of the seventeenth century. The first purpose of the altar railing was to

wafers, and the tonne, upon a cradle" (*Minor Works*, Appendix F. pp. xcvii. ff.). 'The tonne' is later described as 'a tun, gilt' weighing over 47 ounces; it was evidently the vessel containing the wine, probably, as the word implies, in shape like a small cask, and resting upon a cradle or foot.

[1] See Cardwell, *History of Conferences*, p. 273.

protect the altar from the scandalous profanations of the Puritans, as we learn from canon 7 of 1640, which enjoins that, in order to guard the altar from gross irreverence, "it is thought meet and convenient by this present synod, that the said Communion Tables in all chancels or chapels be decently severed with rails, to preserve them from such or worse profanations." One of the earliest examples of the use of altar rails occurs in the account of Bishop Andrewes' chapel, before alluded to.[1] The term used by Anglican writers in the seventeenth century to denote the altar railing, dividing the sanctuary from the choir, was 'the sept.'[2]

The houseling cloth. The 'housel' is an ancient term used to designate the Holy Communion of the Body and Blood of Christ. The houseling cloth is a long towel of linen or silk, which, formerly, was held before the com-

[1] "A rail of wainscot banisters before the altar."—*Minor Works*, p. xcviii. Bishop Andrewes died in 1626, but altar rails had been set up immediately before that date in the cathedral church of Canterbury.

[2] In the account of the marriage of William, only son of Frederick Henry, Prince of Orange, and Mary, eldest daughter of King Charles I., May 2, 1641, the following allusion to the sept occurs:—"The walls about the altar or communion table were hanged with very rich cloth of gold bawdkin; the *septum*, or rail about the altar, was covered with the like, and the floor within the *septum* or rail with a fair large turkey-carpet."—Leland's *Collectanea*, Vol. v. p. 339.

See also Bp. Taylor's *on the Reverence due to the Altar*, p. 44, note.

municants as they knelt to receive the Eucharist. When the altar rails were introduced in our churches, the houseling cloth was often spread over the altar rails. Its purpose was to catch any particles of the Sacrament which, through accident, might be suffered to fall during the administration. The houseling cloth remained in use for a considerable time after the Reformation, and, in isolated cases, has even continued down to our own day.[1] In Evelyn's *Diary*,[2] under December 25, A.D. 1651, it is related that "King Charles II. and the Duke received the Sacrament first by themselves, the Lords Biron and Wilmot holding the long towell all along the altar." In the 3rd codicil of Bishop Wren's will, proved in 1667, are mentioned, "sundry linen cloths to be spread before the communicants."[3] The houseling cloth was used at the coronation of George IV. in the year 1820—the Order of Coronation direct-

[1] Dr. Lee, in his *Glossary*, p. 154; and in the notes on p. 43 of *The Directorium Anglicanum*, gives several instances. In 1899, the caretaker of the church of St. Mary the Virgin, Oxford, told the writer that the houseling cloth was still in use.

In the account of the marriage of the eldest daughter of Charles I., on May 2, 1641 (quoted on the last page), it is said, "The rail about the altar was covered with very rich cloth of gold bawdkin."—Leland's *Collectanea*, Vol. v. p. 339. This may possibly have been the houseling cloth.

[2] Vol. i. p. 259. 2nd ed.

[3] qu. *Hierurgia*, p. 191: for further references to the use of the houseling cloth in the years 1559 and 1661, see Ibid. pp. 301, 333.

ing, "whilst the king receives, the bishop appointed for that service, shall hold a towel of white silk or fine linen before him."

The chancel screen. The word 'chancel' is derived from the Latin *cancelli*, 'a railing or lattice.' In old churches the chancel or choir was usually separated from the nave by a screen. The orders taken by Elizabeth in 1561, direct, that there be "a comely partition betwixt the chancel and the church; and where no partition is standing, there to be one appointed."[1] In the year 1627, Cosin, in his articles as archdeacon of the East Riding, enquired, "Is there a partition between the body of the church and the chancel?"[2] Many old and beautiful chancel screens still remain in English churches, specially in the churches of Devonshire.

The rood loft. The rood loft was a gallery placed on the top of the chancel screen, sufficiently large to hold the singers and minstrels employed on high festivals, and sometimes called 'the minstrels' gallery.' In the centre of the structure stood the rood or cross, upon which was the figure of our Lord, usually flanked on either side by figures of St. Mary and St. John. It appears, from

[1] See Heylyn, *Hist. Ref.* Vol. ii. p. 361. ed. Eccles. Hist. Soc.

[2] *Works*, Vol. ii. p. 3.

evidence already given in this work,[1] that the directions for the removal of certain images in 1547 did not apply to the figures on the rood loft; although in some places they were destroyed without authority. In the reign of Elizabeth the roods were retained for some time, until the influence of certain foreign protestants prevailed to procure their destruction.

It appears that, in the second year of Edward VI., the rood remained in most places as in previous years. We are therefore justified in claiming the rood as a lawful ornament of the church. It is impossible to desire a more edifying and devotional ornament in a church, better calculated to impress the mind of the worshipper with the truth of the greatness of the love of God in redeeming the world.[2] There is no difference between a representation of Christ crucified on the rood screen, and a like representation in a stained glass window. In our own day, there can be no danger of superstition in either method of depicting the crucifixion.

[1] See pp. 61, 62.

[2] In *The Institution of a Christian Man*, issued in 1537, we read, "The image of our Saviour, as an open book, hangeth on the cross in the rood, or is painted in cloths, walls, or windows, to the intent that, beside the examples of virtues which we may learn at Christ, we may be also many ways provoked to remember His painful and cruel passion, and to condemn and abhor our sin, which was the cause of His so cruel death."—*Formularies of Faith*, p. 135. Oxford, 1825.

The pulpit. In the Injunctions of 1547, it was ordered, "that the churchwardens, at the common charge of the parishioners in every church, shall provide a comely and honest pulpit, to be set in a convenient place within the same, for the preaching of God's word;" and that, "in the time of high mass, within every church, he that saith or singeth the same, shall read or cause to be read the Epistle and Gospel of that mass in English and not in Latin, in the pulpit;" and also, "that every holy day throughout the year, when they have no sermon, the clergy shall immediately after the Gospel, openly and plainly recite to their parishioners in the pulpit, the *Pater noster*, the *Credo*, and the ten Commandments in English."[1] In the First Prayer Book of Edward VI., authorized in the following year, the priest is directed to say the first part of the Commination service in the pulpit. Canon 83 of 1604 orders "a comely and decent pulpit to be set in a convenient place within every church, for the preaching of God's word."

The pulpit is usually placed on the north side of the nave of a church—the north, the region most cold and dark by reason of the absence of sun, suggesting the coldness of unbelief

[1] Cardwell, *Doc. Ann.* Vol. i. pp. 7, 13, 17.
The fragile structure, from which Cranmer must have preached at the coronation and funeral of his royal godson, Edward vi., is still preserved at Westminster Abbey. See Stanley's *Hist. Mem. of Westminster Abbey*, 3rd ed. p. 581.

and the darkness of ignorance, which it is the office of the truth to correct. For a like reason the Gospel at the Eucharist is read from the north side of the altar.

The reading pew. Canon 82 of 1604 directs that "a convenient seat be made for the minister to read service in." This structure is referred to in the present Book of Common Prayer, in the rubric of the Commination service, by the name of "the reading pew." Bishop Sparrow, in his *Rationale*,[1] published in 1657, says, that "in many parish churches of late, the reading-pew had one desk for the Bible, looking towards the people, to the body of the church, another for the Prayer Book, looking towards the East, or upper end of the chancel." In the church of Drayton Beauchamp, of which Hooker was incumbent about the year 1584, there is a reading-pew with two desks; the one so placed that the minister may look towards the south in reading the prayers, the other at right angles with it, so that he may turn and face the congregation in reading the lessons.[2]

[1] p. 35. [2] See *How shall we conform*, p. 57, and footnote; and also *Hierurgia*, p. 78. In 1619, Bp. Andrewes enquired at Winchester, "Have you a convenient pulpit for the preaching, a decent seat for the minister to say service in?" In 1625, he asked, "Have you a higher pulpit for preaching, a lower to say service in?"—qu. *How shall we conform*, p. 57. In 1638, Bp. Montague enquired, "Have you a comely and convenient pew of wainscot for your minister to read divine service in, and another to preach in?"—Tit. iii. 2.

Where the reading pew exists, it is used for the choir offices, i.e., Mattins and Evensong; it is in fact the reader's stall in the chancel. That this was the purpose of the reading pew at the time of the last revision of the Prayer Book, is evident from the Visitation Articles of Bishop Cosin in the year 1662, in which he asked, "Have you in your church, or in your chancel, a convenient seat erected for your minister, wherein to read the daily morning and evening service, and a pulpit for sermons?"[1]

The hour glass. The use of the hour glass to regulate the length of the sermon was once universal in England. The hour glass was placed in a metal frame, which was fixed to or near the pulpit. A perfect example of hour glass and stand remains at Wiggenshall, in the diocese of Norwich. The frame of an hour glass, made of wrought iron and painted, may be seen on the walls near the pulpit in Binfield Church, Berks, at the present day. In the accounts of the Church of St. Lawrence, Reading, we find, "A.D. 1642. It. for an houre glasse and painting, etc."[2] The use of the hour glass was common under Archbishop Parker, and it continued more or less long after the Restoration. It is alluded to by

[1] *Works*, Vol. iv. p. 508.

[2] Kerry, p. 54. See also Walcott's *Sacred Archæology*, p. 317, for other examples.

Bishop Andrewes in a sermon preached in 1614.[1] The hour glass does not appear to have been in use before the time of Queen Elizabeth, and therefore does not fall under the terms of the Ornaments Rubric. Its place may well be filled by a clock, set up within sight of the preacher, to the great comfort of the people, who are so entirely at his mercy.

The lectern. The Injunctions issued in 1547 ordered, that "one book of the whole Bible, of largest volume in English" should be provided for use in the churches, and be so placed that the people might have ready access to it: and, further, that "every Sunday and Holy day they shall plainly and distinctly read, or cause to be read, one chapter of the New Testament in English, in the said place at Mattins immediately after the lessons: and at Evensong, after *Magnificat*, one chapter of the Old Testament."[2] Canon 80 of 1604 enjoins, that, "if any parishes be yet unfurnished of the Bible of the largest volume, the church-wardens shall provide the same." The Book of Common Prayer gives the rules for the public reading of the Holy Scriptures. All this implies the use, in the

[1] See *Works*, Sermons, Vol. iii. p. 232.
"What command can they show," says a writer in the time of Charles ii., "for preaching and praying by the hour glass?"—*Defence of Stillingfleet*, p. 35.

[2] *Doc. Ann.*, Vol. i. pp. 9, 13.

second year of Edward VI., and in our own day, of a desk or lectern upon which to place the Bible. It is obvious that "one book of the whole Bible, of largest volume" could not be held in the reader's hands: in fact we know that when, in Edward's reign, the Bible in English was set up, it was often chained to a desk or stand upon which it rested.

The earlier use of lecterns, of which there were two or three in many churches, was to support, not the Bible, but the book of the Gospels used at the celebration of the Eucharist, and the service book at the choir offices.[1]

The ancient eagle desks still remaining in some old parish churches, now generally used

1 "At Durham, at the north end of the high altar there was a goodly fine letteron of brasse, where they sung the Epistle and the Gospell, with a gilt pellican on the height of it, finely gilded, pullinge hir bloud out hir breast to hir young ones, and winges spread abroade, whereon did lye the book that they did sing the Epistle and the Gosple.—Also ther was lowe downe in the quere another lettorn of brasse, not so curiosly wroughte, standing in the midst against the stalls, a marveilous faire one, with an eagle on the height of it, and hir winges spread abroad, wheron the monkes did lay theire bookes when they sung theire legends at Mattins or at other times of service."—*Rites of the Church of Durham*, p. 11.

At Lincoln there were "several lecterns in choir and out: at the lectern in choir the succentor placed a music book, and the three canons next in order to him came to sing the respond at Vespers with the verse and Gloria Patri. Then the cerofers stood by it, having fetched their lighted candles from the high altar for *Magnificat*."—Wordsworth, *Mediæval Services*, p. 173.

to support the church Bible, were, in most cases, originally used for the Gospel. [1]

The litany desk. No evidence is at present forthcoming for the existence of the modern Litany desk in the second year of Edward VI. The earliest mention of any such a thing, at present discovered, is found later, in the reign of Mary, in the churchwardens' accounts of Cheswardine, Salop, in which "a forme to serve in procession tyme" is named.[2] In the Injunctions of 1547, the Litany in English was ordered to be said or sung "immediately before high mass, the priests with other of the quire kneeling in the midst of the church," [3] i.e., under the rood, at the entrance to the choir. This position appears to have been chosen in reference to Joel

[1] In the representation of Abbot Islip's funeral, given in *English Altars*, Alcuin Club Collections, i., is shown an eagle desk standing at the north corner of the foot-pace of the high altar of Westminster Abbey.

[2] qu. by Mr. Micklethwaite, *The Ornaments of the Rubric*, p. 48.

In Chambers' *Divine Worship*, pp. 97, 129, 181, 209, are four illustrations of the "Rehearsing of the Litany," taken from English books of the dates, 1684, 1700, 1709, and 1774. In the two earlier, the reader is kneeling before the altar with no support: in the two later, he is kneeling at a desk placed immediately in front of the altar. In the illustration prefixed to Bp. Sparrow's *Rationale*, London, 1668, the reader, with outspread hands, kneels at a desk placed at some distance from the altar; whilst below the picture are the words—"The Litany to be said or sung in the midst of the church. The priest goeth from out of his seat, etc.," as quoted in the text below (p. 139).

[3] *Doc. Ann.* Vol. i. p. 15.

ii. 17.—"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord." It seems probable that the use of a desk, of such ample dimensions[1] that "the priests with other of the quire" might kneel thereat, gradually came into use as a matter of convenience. In the plan of Bishop Andrewes' chapel is figured within the entrance "the faldstory, whereat they kneel to read the Litany."[2] In 1627, Cosin, in his articles as archdeacon of the East Riding, enquired, "Have you a little faldstool, or desk, with some decent carpet over it, in the middle aley of the church, whereat the Litany may be said?"[3] And again, in 1662, in his visitation articles in the diocese of Durham, of which he was then bishop, Cosin enquired, "Have you a desk whereat to say the Litany in the midst of the church?"[4] In the same writer's *Notes on the Book of Common Prayer*[5] it is said, "The priest goeth from out of his seat into the body of the church, and (at a low desk before the chancel door, called the faldstool) kneels, and says or sings the Litany."

[1] "The Litany desk should always be big enough for two clerks to lean against, for the mediæval rubrics direct that the Litany shall be sung by two clerks, and this direction is continued in the more modern statutes of our cathedral churches."—Dr. Wickham Legg, *The Churchman's Oxford Kalendar*, September, 1895.

[2] *Minor Works*, Appendix F. p. xcviii.

[3] *Works*, Vol. ii. p. 4. [4] Ibid. Vol. iv. p. 508.

[5] Ibid. Vol. v. p. 67.

From the foregoing remarks it will be seen that the Litany desk is an ornament of the church permitted by custom.

The font, cover and ewer.

The font, named in the rubrics of the Baptismal services, is referred to more fully in the 81st canon of 1604, as follows—"According to a former constitution,[1] too much neglected in many places, we appoint, that there shall be a font of stone in every church and chapel where Baptism is to be ministered; the same to be set in the ancient usual places: in which only font the minister shall baptize publicly." The mention of 'stone' as the material of which the font is to be made, possibly signifies, that the water which typified Baptism in the wilderness flowed supernaturally from a rock,[2] and that Christ, who bestows the living water, is called in Scripture 'the corner-stone' and 'the rock.' The canon directs that the font "be set in the ancient usual place," that is, in the body of the church, near the west door or principal entrance. This position of the font signifies that Baptism admits to membership in the mystical Church, the body of Christ.[3] It is

[1] Canons of 1571, see Cardwell, *Synodalia*, Vol. i. p. 123.
[2] Exod. xvii. 6.
[3] In the answers given by the fathers in 1661 to the Puritan objections, we read, "The font usually stands, as it did in primitive times, at or near the church door, to signify that Baptism was the entrance to the Church mystical; 'we are all baptized into one body' (1 Cor. xii. 13)."—Cardwell,

also a law of the English Church that the font shall be provided with a lid or cover of wood, which should be locked when the font is not in use. This practice was first formally authorized in England by Edmund, archbishop of Canterbury, in the year 1236.[1] After the destruction of font covers by the Puritans during the Civil wars, they were generally restored at the time of the last revision of the Prayer Book; and, at the same time, rails were fixed round the font in order to protect it from profanation at the hands of the fanatics, who objected both to the fixed font and its cover. The rubric, in directing that "the font shall be filled with pure water" at each administration of Baptism, implies the use of an ewer, or other vessel, from which the water is to be poured, and also that the water should not be allowed to remain in the font after a baptism. There appears to be no authority for the use of a baptismal shell, however convenient such an article may be, in pouring the water upon the child or adult.

History of Conferences, p. 355. In the rubrics of the Baptismal Office of the First Prayer Book of Edw. vi., it is directed that the sponsors, and people, and children "must be ready at the church door" for the baptism; see also the last rubric at the end of the office for a similiar allusion. In 1662, Bp. Cosin enquired, in his visitation articles, "Is there a font of marble, or other stone, decently wrought and covered, set up at the lower part of your church?"—*Works*, Vol. iv. p. 507. In the Sarum use the font was the turning point of the Sunday procession.—See *The Sarum Use*, Frere, p. 294.

1 Constitutions of Edmund, A.D. 1236. See Gibson's *Codex*, Tit. xviii. cap. ii.

The Prayer Book, whilst permitting baptism by affusion, regards such a method as exceptional: this is perhaps the reason why we find no mention of the baptismal shell in Old England.

The bells. The Injunctions of 1547 forbid certain uses of church bells in the words, "And in the time of the litany, of the high mass, of the sermon, and when the priest readeth the Scripture to the parishioners, no manner of persons without a just and urgent cause, shall depart out of the church; and all ringing and knolling of bells shall be utterly forborne at that time, except one bell in convenient time to be rung or knolled before the sermon."[1] The direction given at the commencement of the present Book of Common Prayer, that the priest, when he says the daily Morning and Evening Prayer "in the parish church or chapel where he ministereth, shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word, and to pray with him," was added to the Prayer Book in 1552. In canon 15 of 1604 it is directed, that on Wednesdays and Fridays, "warning being given to the people by tolling of a bell, the minister shall say the Litany." Canon 67 of 1604 has, "When any is passing out of this life, a bell shall be tolled, and the minister shall then not slack to do his last duty. And after the party's death, (if it

[1] *Doc. Ann.* Vol. i. p. 15.

so fall out,) there shall be rung no more but one short peal, and one other before the burial, and one other after the burial."[1] The practice of ringing bells, large or small, during service time, the sermon bell excepted, is forbidden by such authority as the Injunctions of 1547 possess; neither is the practice sanctioned by the rubrics or canons.

The organ. In the inventories of church goods, made in 1552, organs are but rarely mentioned. When named, "a payre of organs" is the expression generally used. The old organs were comparatively small instruments, and they were usually set up in the rood loft. The true purpose of a church organ is not for the playing of voluntaries, but for accompanying the voices of the singers: for this, a small instrument of good tone is sufficient. A large organ, in the hands of an organist who is not a devout churchman, is a positive hindrance to devotion. The revival of small orchestras in our churches, so common in the first half of the nineteenth century, is greatly to be desired.[2]

The alms chest. In 1547, it was enjoined by the Injunctions, that "they shall provide a strong chest with a hole in the upper part thereof, having three keys; which chest you

[1] See also Bp. Cosin's enquiry in 1662, *Works*, Vol. iv. p. 517.

[2] Such an orchestra continued as late as the year 1870, in the parish church of Hebden Bridge, in the West Riding of Yorkshire.

shall set and fasten near unto the high altar, to the intent the parishioners should put into it their oblation and alms for their poor neighbours."[1] The Injunction goes on to direct the clergy to urge the people to put into the chest, for the benefit of the poor and needy, the repair of the church and highways, the monies previously devoted to "pardons, pilgrimages, trentalles,[2] decking of images, offering of candles, giving to friars, and upon other like blind devotions." This chest, known as 'the Poor Man's Box,' remained in some churches until recent times.[3]

The alms bason. The use of the alms bason is ordered in the rubric following the offertory sentences, and described as "a decent bason to receive the alms for the poor, and other devotions of the people." Old pictures of English altars frequently show the alms bason standing on the altar, between the altar lights.[4] As early as 1502, "two basons of silver parcel gilt, to serve and to be set forth upon the high altar in times and feasts," were given under the will of Sir John Percival to the

[1] *Doc. Ann.* Vol. i. p. 17.

[2] "Trentals (French, *trente*),—an office for the dead in the Latin Church, consisting of thirty masses said on thirty days consecutively."—Lee's *Glossary*, p. 422.

[3] Such a chest, in the form of a man begging, is still preserved and used in the parish church of Halifax, Yorkshire. There is a fine and remarkable fifteenth century specimen, in wrought iron, in St. George's chapel, Windsor.

[4] e.g. see page 116, note.

parish church of St. Mary Wolnoth.[1] The use of alms bags, however convenient, rests on no authority, being sanctioned merely by custom.

The church books.

"One book of the whole Bible, of the largest volume, in English" together with "the Paraphrase of Erasmus also in English upon the Gospels" was ordered to be set up in the churches by the Injunctions of 1547.[2] Canon 80 of 1604 directs the churchwardens of every church and chapel to provide a copy of the Book of Common Prayer, and "if any parishes be yet unfurnished of the Bible of the largest volume, or of the books of the Homilies allowed by authority, the said churchwardens shall within convenient time provide the same at the charge of the parish." Canon 70 of 1604 directs the clergy to keep a Register of christenings, weddings, and burials, and orders that "for the safe keeping of the said book, the churchwardens, at the charge of the parish, shall provide one sure coffer, with three locks and keys."[3] Canon 52 of the same year directs, that in every church a book be provided in which "strange preachers," i.e.,

[1] See *The Ornaments of the Rubric*, p. 39, note. Mr. Michlethwaite gives another like instance of this use of alms basons in the year 1449, in a note on p. 32 of his work.

[2] *Doc. Ann.* Vol. i. p. 9.

[3] The keeping of this register had been previously ordered by the Injunctions of 1547.

preachers other than the parochial clergy, shall enter their names and other particulars specified.

The tables of the commandments,

Canon 82 of 1604[1] directs, that "the Ten Commandments be set upon the east end of every church and chapel where the people may best see and read the same, and other chosen sentences written upon the walls of the said churches and chapels, in places convenient."

and prohibited degrees of marriage.

Canon 99 of the same year directs, that "no person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord God 1563," and that "the aforesaid table shall be in every church publicly set up and fixed at the charge of the parish."

The processional cross.

In the year 1547, it was ordered by the Injunctions then put forth, that "they shall not from henceforth, in any parish church at any time, use any procession about the church or churchyard, or other place,

[1] The orders and the advertisements of Elizabeth (A.D. 1561, and 1565) had previously ordered the ten commandments to be set over the altar. In 1570, Cox, bp. of Ely, enquired, "whether the east wall of the quire be hanged with a fair cloth, and the paper of the ten commandments fastened in the midst thereof?"—See Robertson, *How shall we conform to the Liturgy*, p. 393.

but immediately before high mass, the priests with other of the quire shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany . . . and none other procession or litany to be had or used."[1] This prohibition affecting processions was in force in the following year, which was the second year of the reign of Edward VI. This prohibition of processions "about the church or churchyard," which had become scenes of disgraceful disorder,[2] did not affect the shorter processions of the ministers before, or at the Gospel during, high mass. The rubric directing the use of *The Order of the Communion* of 1548, expressly enjoined, that, beyond the communion of the people in both kinds, "no rite or ceremony of the mass was to be varied." Whilst the longer procession round the church before high mass was forbidden by the Injunctions, the shorter processions belonging to the service of the altar—alluded to above—were continued throughout the second year of Edward VI.; and with them the use of the processional cross. In our own day the use of processions, and, as a conse-

[1] *Doc. Ann.* Vol. i. pp. 14, 15.

[2] e.g., in Taverner's *Postils*, in 'a sermon in the crosse dayes or Rogation weke,' p. 279. Oxford, 1841, occurs, "I wyl not speake of the rage and furour of these uplandyshe processions and gangynges about, which be spent in ryottyng and in bely chere. Furthermore the banners and badges of the crosse be so unreuerently handled and abused, that it is a merueyle God destroye us not all in one daye." This was written about the year 1540.

quence, of the processional cross, has been very widely revived. The use of the processional cross is certainly sanctioned by custom, and countenanced by our bishops.

In churches where the use of the processional cross obtains, it is well that two such crosses should be provided—the second consisting of a staff surmounted by a plain wooden cross, painted red, for use in Lent, according to ancient English usage. When not in use, the processional cross should be kept, not in the church, but in the sacristy.

The churching veil. It was the custom before the Reformation for the woman to wear a white covering or veil at her churching. And this custom was common in the reign of Elizabeth, for we find that the Puritans objected to it;[1] and, later, it is made the subject of enquiry in Archbishop Laud's visitation articles, in 1637—"Whether, when they come to the church to give thanks to God for their safe delivery, they are apparelled with a fair white veil of linen cloth?"[2] In the reign of James I., it was ordered by the chancellor of the diocese of Norwich that every woman should wear a veil at her churching. A woman, who was excommunicated for contempt of this order, prayed for a prohibition, the judges refused her

[1] See Whitgift's *Works*, Vol. iii. pp. 333, 490. Parker Soc.

[2] *Works*, Vol. v. p. 449.

petition on the ground that they were assured by the bishops that the order disobeyed was in accordance with the ancient usage of the English Church.[1] Bishop Sparrow, writing in 1657, says, "The woman that is to be churched is to have a veil."[2] Bishop Cosin, in his visitation articles of 1662, enquired, "When the women come to make their public thanksgiving to God, do they come decently veiled?"[3] The rubric of our present Prayer Book directs, that the woman "shall come into the church decently apparalled." This direction, in the light of former usage, clearly implies the continued use of the churching veil; particularly as the expression, "decently apparalled," was first inserted in the Prayer Book at the last review in 1662. The churching veil appears to have been appointed to save the woman from the public gaze, and to distinguish her from the friends who accompany her.

The bier, and herse cloth.

Anciently each parish was bound to possess a bier. Burial in a coffin was quite exceptional, although a coffin for

[1] See Gibson's *Codex*, Tit. xviii. cap. 12; also p. 52, note, of this work.

[2] *Rationale*, p. 286.

[3] *Works*, Vol. iv. p. 516. In Reeve's *Christian Divinitie*, 4to. 1635, p. 174, occurs, "Is it not more seemly, that women, when they goe to be churched, bee so covered on their heads according as in former times, rather than be so attired, like as those be which goe to a market, or a faire, or to a wedding, or the like?"—qu. Lathbury, *Hist. of the Prayer Book*, p. 151, note.

common use was frequently provided. The rubrics of the Burial service imply the use of a bier upon which to carry the dead.

In 1562, Machyn, describing the funeral of Sir Hare Gray, speaks of "the corse covered with a blake velvett pall with a whyt crosse of saten upon it."[1] In 1662, Bishop Cosin, in his visitation articles, enquired, "Have you a bier with a black herse cloth for the burial of the dead?"[2] This enquiry affords evidence of the use of the bier and the herse cloth in the year when our Prayer Book was last revised.

The censer, ship and spoon.

The mention of the censer fitly follows that of the funeral gear; as the earliest use of incense in Christian times appears to have been in connection with the dead and the burial of the dead. The censer is a vessel consisting of a metal bowl in which the incense is burnt, and a perforated cover, sliding upon chains by which the censer is swung. A standing metal pot was sometimes used. The ship is a receptacle, shaped like a boat, holding a supply of incense, which is scattered by means of a spoon upon the heated charcoal in the censer.

There is no reasonable doubt that censers were in use in our churches throughout the

[1] *Diary*, p. 293.

[2] *Works*, Vol. iv. p. 509. Similarly, in 1710–20, Booth, archdeacon of Durham, enquired, "Have you a bier, with a black herse-cloth, for the burial of the dead?"—Tit. i. 6.

second year of the reign of Edward VI. Sir R. Phillimore gave his opinion that incense "certainly was in use in the Church of England in the time of King Edward the Sixth's First Prayer Book;"[1] though next to no evidence of actual use is forthcoming. There is abundant proof of the existence of censers up to the year 1552. Mr. St. John Hope has compiled a list taken from the inventories of church goods made in 1552, giving a total of 378 censers then existing:[2] but it is improbable that all these were in use in the year named. There is also considerable evidence of a more or less continuous use of incense for sweetening the churches for service, and on state occasions, from the reign of Elizabeth down to more recent times; implying the use of censers.

In Bp. Andrewes' chapel, there was "a triquertral censer, wherein the clerk putteth frankincense at the reading of the first lesson," and "the navicula, like the keel of a boat, with a half-cover, and a foot, out of which the frankincense is poured."[3] At the end of the form of the consecration of a church published in 1703, used by Archbp. Sancroft, is found a prayer "when a censer is presented." Censers and ships for incense were retained in the chapels of Elizabeth and Charles I.

[1] *Law Reports*, II. Ad. and Eccles., p. 215.
[2] See *The Case for Incense*, p. 153.
[3] *Minor Works*, p. xcviii.

Ornaments of the ministers.

The amice, p. 158. The alb, p. 160. The girdle, p. 161. The stole, p. 162. The maniple, p. 163. The chasuble, p. 164. The tunicle, p. 167. The cassock and cap, p. 168. The surplice, p. 169. The hood, p. 171. The tippet, p. 173. The cope, p. 174. The rochette, p. 177. The mitre, p. 179. The pastoral staff, p. 180.

CHAPTER III.

ORNAMENTS OF THE MINISTERS.

THE Ornaments Rubric directs that the vestures of the clergy, at all times of their ministration, shall be such as were legalized in this Church of England in the second year of the reign of Edward VI. For information as to what vestures were thus in use in the year named, we may refer, amongst other sources, to the rubrics contained in the First Prayer Book of Edward VI. The First Prayer Book, authorized at the close of the second year of Edward VI., made no change in the vestures of the clergy, but continued the old usages as to vestures which previously prevailed under the Latin rite. The rubrics of the First Prayer Book, therefore, afford clear and accessible evidence of the usage of the year to which the Ornaments Rubric refers.

Rubrics of the First Prayer Book of Edw. vi. concerning vestures.

The opening rubric of the Communion Service was as follows: "Upon the day, and at the time appointed for the ministration of the Holy Communion, the priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration,

that is to say, a white albe plain, with a vestment or cope. And where there be many priests or deacons, there so many shall be ready to help the priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles."

At the conclusion of the preface, *of Ceremonies, why some be abolished and some retained* (which, in the Prayer Book of 1549, is printed after the Commination service), are certain notes, amongst which the following words occur:

"In the saying or singing of Matins and Evensong, baptizing and burying, the minister, in parish churches and chapels annexed to the same, shall use a surplice; and in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, beside their surplices, such hoods as pertaineth to their several degrees, which they have taken in any university within this realm: but in all other places,[1] every minister shall be at liberty to use any surplice or no. It is also seemly, that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees."

"And whensoever the bishop shall celebrate the Holy Communion in the church, or execute

[1] i.e., in places other than "parish churches and chapels annexed to the same" and "all cathedral churches and colleges."

any other public ministration, he shall have upon him, beside his rochette, a surplice or albe, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his chaplain."

Thus, the legal vestures of the English clergy at the present time, as enjoined by the Prayer Book, and clearly specified above, are as follows:

For the Holy Communion.

BISHOPS—Rochette, surplice or albe, cope or vestment, (with the use of the pastoral staff).

PRIESTS—White albe plain, vestment or cope; with albes and tunicles for assistant priests or deacons.

For Matins, Evensong, and other Offices.

BISHOPS—As above.

PRIESTS—Surplice, and hood in preaching.

The principle as to distinctive vestures.

Before proceeding to describe these various ornaments or vestures of the clergy in detail, it will be well to speak of the principle which underlies their use. It will be observed that, in the case of priests, a much fuller list of vestures is appointed for the celebration of the Eucharist, than for the recitation of Matins, Evensong, and other offices. The expression "a white albe plain, with a vestment or cope," signifies

more than two vestures. As Scudamore remarks,[1] "In ecclesiastical usage 'the vestment' was more properly the whole of the prescribed dress of the celebrant, and it is so expressly defined in the Provincial Constitutions both of Canterbury and York—'That parishioners may be informed in every particular, let all men understand and observe that the chalice, the missal, the principal vestment of the church itself, to wit, the chasuble, fair albe, amice, stole, maniple, girdle, etc., belong to the parishioners.'" This use of the comprehensive term 'vestment' is quite usual.[2] The term was even used to signify a set of Eucharistic vestments for the priest and his assistants. Thus, at St. Mary Hill, A.D. 1485, there was, "a red vestment, broidered with lines of gold, of red satin; that is to say, a chasuble and tunicle to the same, with two albes, two amices, two stoles, two fanons (maniples), and two girdles, late amended, and a cope thereto of red satin, powdered with lions."[3] Sometimes

[1] *Notit. Euch.* p. 72.

[2] e.g. See Ibid. p. 73, where the following quotations from old inventories are given—A.D. 1527. "Six vestments with their albes and all other things pertaining thereto." A.D. 1549. "An old vestment without albe." A.D. 1566. "Albes, stoles, amice, and suchlike linen belonging to the vestments." An excellent illustration of the use of the comprehensive term 'vestment,' occurs in the Canterbury inventories: "A vestment, to wit, a white chasuble, diapered, etc., with albe, amice, stole, and maniple."—Dart, *Antiquities of Canterbury*, Appen. p. x.

[3] *Illustr. of Ancient Times*, p. 113, qu. *Notit. Euch.* p. 74. See also Marriott, *Vestiarium Christianum*, p. 224, note,

the expression 'a whole vestment' occurs,[1] by which is meant a complete set or suit of Eucharistic vestments.

Thus, whilst but a simple surplice is ordered to be worn by the priest for Matins, Evensong, and other offices, more numerous and costly vestments are ordered, for the celebration of the Eucharist. The reason of this is quite obvious —namely, that the Eucharist is the one divinely ordained, and therefore the supreme act of Christian worship. And it is to mark this distinction between services of the Church's ordaining and the service of our Lord's ordaining, that a special dress is worn by the celebrant of the latter. The truths of the Real Presence sacramentally vouchsafed, and the Eucharistic Sacrifice offered, at the altar, give additional reason for the distinction of vestures to which we refer. In appointing the use of the Eucharistic vestments, the Church considers and realizes the dignity of the Holy Mysteries.

Having said this, we now propose to describe the various ornaments or vestures of the clergy in detail.

"The word *vestimentum* was also used as an inclusive term, for a complete set of vestments for Celebrant, Epistoler, and Gospeller, with altar hangings to match." See Ibid, p. 225, for further proof of this use of the word 'vestment.'

[1] See Peacock, *Church Furniture*, p. 201, where the expression "a whole vestment for a priest with deacon and sub-deacon," occurs four times.

The amice. The amice,[1] is a square linen vesture, which the priest first[2] puts on in vesting for the Eucharist. For this reason it is spoken of here in the first place. The word 'amice' is derived from the Latin *amictus*, 'an upper or outer garment.' The amice was originally a covering for the head, as well as for the neck and shoulders.[3] The custom of placing it momentarily upon the head, before finally adjusting it, still survives. Some clergy, in fact, suffer the amice to remain on the head until the alb, girdle, and stole are put on, then allowing it to fall back over the stole, and to cover the neck and shoulders. The prayer appointed in the Roman rite bears witness to the original purpose of the amice, "Put, O Lord, the helmet of salvation on my head." We may here observe, that, in the old English missals, separate prayers to be said by the priest in putting on each of the Eucharistic vestments were not provided. In the Sarum

[1] The amice is not to be confused with the amys, which was not worn at the altar, but was a fur hood with a cape, with pendants formed of the tails of animals, and is held to be the forefather of the modern academical hood worn by graduates when preaching.

[2] Scudamore, *Notit. Euch.* p. 76, gives some exceptions to this rule. In the following pages of this chapter, the author is much indebted to Mr. Scudamore's important work.

[3] In Picart's *Ceremonies*, Vol. ii. p. 17, is a plate representing the Procession of Palms on Palm Sunday, in which appear three persons in albs, wearing amices upon their heads.

missal the priest is directed simply to say the hymn, *Veni Creator*, while putting on the sacred vestments, followed by a versicle and response, and the Collect for Purity. The practical use of the amice is to hide the collar of the priest's ordinary dress, and to protect the stole from contact with the neck.

About the year 1543, in the reign of Henry VIII., as Collier observes, "the rites and ceremonies of the Church were brought under a review, and a *Rationale* drawn up to explain the meaning and justify the usage." [1] In this work, the vestures of the priest in celebrating the Eucharist are named, severally, and an explanation of their symbolic meaning given. To these explanations we shall refer in the following pages.[2] In regard to the amice, the Rationale has, "First, He putteth on the amice, which as touching the mystery, signifies the veil with which the Jews covered the face of Christ, when they buffeted Him in time of His passion: and, as touching the minister, it signifies faith, which is the head, ground, and foundation of all virtues; and therefore, he puts that upon his head first." [3]

[1] *Eccles. Hist.* Pt. ii. bk. iii. folio 191.

[2] From the date of the Rationale, circ. 1543, it will be seen that the explanations therein given would be those generally accepted some five years later, i.e., in the second year of the reign of Edward vi. These explanations thus possess a certain amount of sanction.

[3] Ibid, folio 194.

The alb. Whilst a bishop, by the rubric of the First Prayer Book, is permitted to wear either a surplice or an alb, with other vestures, the priest is enjoined to put on "a white albe plain,"[1] in vesting for the Eucharist. The alb derives its name from the Latin *albus*, 'white.' It is a long flowing garment, with tight sleeves, reaching to the feet,[2] and usually made of fine linen. Formerly, the alb was not considered an exclusively Eucharistic vesture, reserved for the sole use of the celebrant, deacon, and sub-deacon. By the rules of Sarum, albs were also worn by the cross bearer, taper bearers, and thurifer, and others, at the hours, and in procession; as also by readers and singers on Easter Even.[3] The Ordinal of 1549–50 directs that persons about to be admitted to the diaconate shall be presented to the bishop "having upon them plain albes." The alb was formerly worn by the inferior orders of clergy, much as the surplice is by singing men and boys in modern times; in fact, the alb differed but slightly from the

[1] "By 'plain' (*pura*) is meant without the apparels."—Marriott, *Vestiarium Christianum*, p. 223. The apparels were ornamental pieces of embroidery, with which both the amice and the alb were formerly enriched. "The two kinds of albs were distinguished as *alba pura* (the 'white albe plain' of Edward's First Prayer Book), and the *alba parata*."—Ibid. p. 213, note.

[2] "In the east the alb was called *poderis*, from its reaching to the feet; and it is mentioned under that name by Eusebius and Gregory Nazianzen."—Palmer, *Origines Liturgicæ*, 4th ed. Vol. ii. p. 404.

[3] See *The Use of Sarum*, Frere, p. 278.

surplice, as we shall observe later, being simply a surplice with tight sleeves.[1]

According to the Rationale, referred to above, "the alb signifieth, as touching the mystery, the white garment, wherewith Herod clothed Christ, in mockery, when he sent Him to Pilate: and as touching the minister, it signifies the pureness of conscience, and innocency he ought to have, especially when he sings the mass."

The girdle. In the west, we do not find mention of the girdle until the close of the eighth century. The reason for this omission is, probably, because at first the alb was made to fit the wearer, and so did not require a girdle to gather it up to the proper height.[2] The girdle is a rope made of linen thread, with tassels at either end. It should be sufficiently long[3] when doubled to encircle the waist, the ends being used to secure the stole in its place.

"The girdle, as touching the mystery," says the Rationale, "signifies the scourge with which Christ was scourged: and as touching

[1] The churchwardens' accounts of Bledlow, Bucks, A.D. 1771–1783, show the use of the alb in a country parish so recently as the close of the 18th century. "Paid the clerk for washing the Table-cloth, napkins, the surplice, and the alb, 0. 7s. 0d."—qu. Perry, *The Purchas Judgment*, p. 105, note.

[2] In Old England the girdle was sometimes called 'the zone,' from the Latin *zona*, 'a belt or girdle.'

[3] The girdle should be not less than 15 feet in length, including the tassels. It was originally a rich broad belt, and has gradually dwindled down to a narrow rope.

the minister, it signifies the continent and chaste living, or else the close mind which he ought to have at prayers, when he celebrates."

The stole. The word 'stole' appears to be derived from the Latin *stola*, 'a robe.' The stole is a long and narrow strip of silk or other material,[1] fringed at each end, measuring about 100 inches in length. It is worn on the left shoulder of a deacon, and round the neck of a priest, hanging down on each side well below the knees. There is no necessity to place a cross upon the stole. In vesting for celebration of the Eucharist, the priest crosses the stole over the breast, securing it in this position by means of the ends of the girdle. Though primarily a portion of the Eucharistic vesture, the stole is also, by custom, worn on other occasions, as in the administration of Baptism, Absolution,[2] Matrimony, Burial, and in pronouncing the benediction. The use of the stole in preaching, out of celebration, has been justified on the ground that the sermon prescribed in the Prayer Book occurs in the Eucharistic service, when it is naturally worn as one of the usual vestments. And, being worn on that occasion, it has been considered

[1] Marriott, *Vestiarium Christianum*, p. 215, says, "This vestment was originally of white linen."

[2] In the Sarum Manual the priest is directed to give absolution, vested in stole, surplice or alb.

permissible to wear it on other occasions during sermon. Such a use, however, is without authority, as is also the wearing of the stole at Matins and Evensong. The use of the stole on these occasions should therefore be foreborne. The rubric of the First Prayer Book of Edward VI. directs, that, "in the saying or singing of Matins and Evensong, baptising and burying, the minister shall use a surplice . . . and that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees." Thus, the only occasion on which the use of the stole is explicitly sanctioned by the rubrics of the First Prayer Book, is in celebrating the Eucharist.

According to the Rationale, "the stole, as touching the mystery, signifieth the ropes or bands that Christ was bound with to the pillar, when He was scourged: and as touching the minister, it signifieth the yoke of patience, which he must bear as the servant of God."

The maniple. The maniple, or fanon, as it is sometimes called, as now worn in the west, is a diminutive stole, placed on the left arm of the celebrant. The primitive meaning of the Latin *manipulus*, was 'a handful,' and, under its secondary meanings, 'any handful, such as a cloth held in the hand.'[1] The word 'fanon,' by which the maniple is often described, is supposed to be connected with the German

[1] *Vestiarium Christianum*, p. 149, note.

fahne, 'a piece of cloth of wool or of linen.'[1] Formerly, the maniple was nothing more than a plain, linen, hand-cloth or napkin, held in the left hand,[2] or fastened to the wrist of the priest, wherewith to wipe his hands. Some authorities go so far as to suggest, that the maniple was originally simply the pocket handkerchief of the priest: the alb being without pockets, the bearer was obliged to carry his handkerchief in his hand or on his arm.[3] From being a thing of practical use, it has become a mere ornament possessing no special signification. The Rationale, however, says, "In token that the minister is the servant of God, he puts also the phanon on his arm, which admonisheth him of ghostly strength, and godly patience." The explanation seems far-fetched.

The chasuble. The chasuble is the principal Eucharistic vestment. The word 'chasuble' is derived from the Latin *casula*, 'a hut or tent.' Whilst, as we have already seen, the alb may be worn by those who are not priests, and in other services than the Eucharist, the chasuble is now appointed to be worn in the English Church by priests only in celebrating the Eucharist, and on no other occasion. It is thus a distinctly sacrificial garment.

[1] *Vestiarium Christianum*, p. 113, note.

[2] Dr. Rock, *Church of our Fathers*, Vol. i. ch. v. p. 417, gives a wood-cut of an Anglo-Saxon priest, holding the maniple, thrown over the outstretched fingers of his left hand.

[3] See *Notit. Euch.* p. 93.

The chasuble is an oval vesture, of silk or other rich material, closed all the way round, without sleeves, and with an aperture in the centre, through which the head passes. There is abundant proof that, in Old England, the chasuble was always full and ample, hanging down in graceful folds well below the knees, front and back, and reaching to the wrists at the sides.[1] The English chasuble was not slit up at the sides, and cut down to the scanty dimensions and shape of the body of a violoncello, like the vestment now seen abroad in Roman churches.[2] English priests are not justified in wearing such a debased form of chasuble, which certainly was unknown in this Church of England in the second year of Edward VI. In this, as in other kindred matters, we have our own authorized traditions, of which we have no reason to be ashamed. It is not necessary to have orphreys in the shape of a cross upon a chasuble:[3] such

[1] Dr. Rock, *Church of our Fathers*, Vol. i. ch. v. p. 315, says, "The shape of the Anglo-Saxon chasuble was circular; it had a hole in the middle only large enough to let the head of the wearer go through, and when put on, fell with easy gracefulness in full majestic folds all around his person, muffling his arms as well as his shoulders."

[2] Dr. Rock, Ibid. pp. 326, ff., has some good reading upon this matter, condemning unsparingly the modern Roman fashion of the reduced and mutilated vestment. Dr. Rock was a learned and eminent Roman Catholic ecclesiologist.

[3] "A large proportion of the representations of the mediæval chasuble that have come down to us have no orphreys at all, whether Y shaped, or like a cross and pillar."—*The Churchman's Oxford Kalendar*, June, 1898.

an ornamentation of the vestment probably orginated in the desire to hide the seams of the chasuble.

Dr. Rock, in describing the old form of chasuble, gives the following beautiful explanation of its symbolism,—"Robbed of none of its majesty, it was allowed to bend itself with softness and ease, in masses of light folds, upon the wearer; the whole of whose person, his length, his breadth, it wrapped round. Truly was it thus a speaking emblem of unity in faith, being then undivided at the sides, and of charity—that far-reaching love for God and man shown by a holy life; the uppermost vestment of bishop and of priest, so large, so wide, and spreading itself all about him, aptly did it betoken that virtue which, above all others, should ever shine out through all the actions of the good and worthy churchman."[1] In the Rationale, we read, "The over vesture, or chesible, as touching the mystery, signifies the purple mantle that Pilate's soldiers put

[1] *Church of our Fathers*, Vol. i. ch. v. pp. 326, ff. Dr. Rock, in a footnote, p. 326, adds, "From the chasuble being made full, unbroken, round, and worn the uppermost of their ministerial garments, by the priesthood, when clothed for the Holy Sacrifice, the chasuble, in the symbolism of the Church, has ever been looked upon as emblematic of true Christian charity." Other writers see, in this vestment, an emblem of the oneness and wholeness of the Church. Very much, if not all this beautiful symbolism is destroyed in the mutilated chasuble, "being cut off from it," as Dr. Rock observes, "by the same ruthless hands that nibbled its old flowing folds away."—Ibid., p. 328, note.

upon Christ, after that they had scourged Him: and as touching the minister, it signifies charity, a virtue excellent above all other."

The tunicle. In the First Prayer Book of Edward VI., whilst the chasuble was reserved for the celebrant of the Eucharist, the use of "albes with tunicles" was appointed for the assistant priests or deacons. The expression "tunicles," in the rubric of 1549, may be understood to signify dalmatic and tunicle.[1] Formerly, the deacon and subdeacon, or the gospeller and epistoler, wore vestments over their albs, known as the dalmatic and the tunicle. The dalmatic[2] is probably so called, because it was a vestment similar to that worn as the ordinary dress in Dalmatia. The tunicle, or tunic, is but another form of the dalmatic, which was similar in shape, though larger in size and more richly ornamented than the tunicle. Throughout the Latin communion there is now no distinction between the outer vesture of the deacon and subdeacon at high mass. The tunicle is a robe with short close fitting sleeves,

[1] Sir W. Palmer, *Origines Liturgicæ*, Vol. ii. p. 403, says, "the tunicle, called *tunica*, *dalmatica*, etc., in the west . . ." See *Vestiarium Christianum*, p. 225, where an inventory of St. George's Chapel, Windsor, is quoted, in which occur the words, "unum vestimentum cum . . . una casula, duabus tunicis, tribus amictibus," as also, "unum vestimentum . . . cum casula, duabus tunicis, tribus albis, tribus amictibus." By "duabus tunicis," i.e., two tunicles, a dalmatic and a tunicle are evidently meant.

[2] A dalmatic still forms one of the vestments worn by English Sovereigns at their coronation.

made of silk or other rich material, the sides being open for some distance from the bottom, probably for convenience in moving. In the English Church, the dalmatic and the tunicle are usually worn by the assistant ministers only at more solemn celebrations of the Eucharist, when music and more elaborate ceremonies are used. On other occasions, when a clergyman, the parish clerk, or, failing these, an ordinary layman, serves the priest, an alb or a surplice is worn by the server, who may read the Epistle. The use of an alb and a tunicle by the server, if he is in holy orders, is, however, more in accordance with the terms of the Ornaments Rubric, as illustrated by the directions of the First Prayer Book of 1549.[1]

We have now concluded our survey of the various vestures of the priest and his assistants, appointed to be used at the celebration of the Eucharist by the Ornaments Rubric of the Book of Common Prayer. The cope, as not being a distinctly Eucharistic vesture, will be described later.

The cassock and cap. Neither the priest's cassock nor cap are church vestures: they are mentioned in this treatise simply because of

[1] Mr. Micklethwaite says, "In quires, or at least in those of old foundation, clerks ministering at the altar used albs, but in parish churches the rochette was generally used . . . In great quires servers used to be vested in tunicles, and sometimes in copes."—*The Ornaments of the Rubric*, p. 61.

their general adoption by the clergy. The black cassock, which is worn generally by the clergy beneath the surplice, was formerly part of the everyday dress of an English cleric. Formerly bishops usually wore scarlet cassocks. The modern square college-cap is a developed form of the more ancient four-cornered priest's cap; which, like the cassock, were ordinarily worn out of doors by the clergy. There is neither precedent nor authority for the use of the foreign biretta, at any time and specially in church, by the English clergy; and, therefore, the use of such a thing is to be rigorously suppressed by the well-affected.

The surplice. The surplice[1] is appointed by the rubrics of 1549 to be worn by the clergy, "in the saying or singing of Matins and Evensong, baptizing, and burying." The surplice, then, is the ordinary garb of the minister in all services other than the Eucharist. Canon 17 of 1604, directs students in colleges to wear surplices in time of divine service. This probably gives the reason why singing men and boys are permitted to wear surplices in our churches. It is, however, to be observed, that there is no principle involved, either in the use or disuse of surplices for the choristers.

Of old, the surplice was a loose, full, and

[1] The word 'surplice' is derived from the Latin, *super-pelliceum*, the garment worn over the *pelliceum*, or woollen or furred coat.

flowing garment of linen, with wide and long sleeves,[1] reaching well below the knees. In the upper part of the surplice, was an aperture, sufficiently large to admit the head of the wearer to pass through, with no opening of any kind on the breast or down the front.[2] In the year 1627, Cosin, as archdeacon of the East Riding, asked, in his articles of enquiry, "Have you a comely and a large surplice, with wide and long sleeves?"[3] In the Visitation Articles of Curle, Bishop of Winchester, A.D. 1636, we find "Have you a comely large surplesse with large sleeves?" The short, tight-fitting, surplices, seen abroad and in many of our English churches, are a modern abomination, for which neither authority nor precedent can be pleaded.[4]

[1] "The sleeve of the old English surplice was so full and long, that the clergy could muffle their hands within its ample folds, and thus hinder the service-books which they held from being soiled by the heat of their fingers."—*Church of our Fathers*, Vol. ii. p. 11, note. The sleeveless surplice was not unknown in early times. So late as 1783, "a surplice without sleaves for the clark" was named in the inventory exhibited at the visitation of Archdeacon Heslop, held at Bledlow, Bucks.—See Perry, *The Purchas Judgment*, p. 105, note.

[2] Dr. Lee, *Glossary*, p. 391, considers that "our modern practice of having the surplice made open in front arose, no doubt, in the seventeenth century, when it was the custom to wear large wigs, and when the putting on of an old surplice would have disarranged their appearance and endangered their position."

[3] *Works*, Vol. ii. p. 5. Bp. Andrewes, in his visitation articles for the Winchester diocese, in 1625, asked the same question: Art. 3.

[4] As evidence of the great fulness of the old English surplices, it may be observed that, in the year 1474, a certain Elizabeth Andrews made the following bequests:

The custom of placing lace upon these diminutive garments is as the addition of insult to injury. The ancient form of the surplice is to be preferred, alike on grounds of authority and of comeliness. Ancient pictures of old surplices are plentiful, and they fully justify these remarks. Durandus observes, that as the garments used by the Jewish priesthood were girt tight about them, to signify the bondage of the Law; so the looseness of the surplices, used by the Christian priests, signifies the freedom of the Gospel. [1]

The hood. In the rubrics of the First Prayer Book of Edward VI., concerning vestures, we read, that "it is seemly, that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees." When, through the influence of the Puritans, in the reign of Elizabeth, the Eucharistic vestments fell into disuse, the canons of 1604, in the next reign, directed that the hood should be worn on other occasions also. But, according to the Ornaments Rubric, the hood, in parish churches, should only be worn by the preacher. The hood, as the word implies, was originally worn to cover the head and shoulders of the wearer,

"I will, that Stoke church shall have a surplice made of a piece of linen cloth containing twenty-six yards . . . to the church of Weston, twenty yards of linen cloth to make a surplice."—Nicholas' *Testamenta Vetusta*, Vol. i. pp. 329, 330. (qu. *The Church of our Fathers*, Vol. ii. p. 12, note.)

[1] See *Rationale Divin. Offic.* Lib. iii. cap. 3.

being allowed to hang down the back when not in actual use. Now, that the original use of the hood has ceased, it is worn in the latter position. The hood is an academical rather than an ecclesiastical vesture, being worn not exclusively by men in holy orders, but also by laymen who are graduates of the universities, i.e., persons who have taken a degree. The wearing of a hood signifies that the wearer is a person possessed of a certain amount of learning.

The following remarks of Sir William Palmer, in his standard work, *Origines Liturgicæ*,[1] are of interest: "The hood, in Latin *caputium*, *almucium*, *amicia*, is perhaps as ancient a garment as any of which I have spoken, and was formerly not intended merely for distinction and ornament, but for use. It was generally fastened to the back of the cope, casula, or other vesture, and in case of rain or cold was drawn over the head. It was formerly used by the laity as well as the clergy, and by the monastic orders. In universities, the hoods of graduates were made to signify their degrees by varying the colours and materials. In cathedral and collegiate churches, the hoods of the canons and prebendaries were frequently lined with fur or wool, and always worn in choir." Marriott's words may also be added, "The hood, which in primitive times formed part of the super-vestment, was afterwards separated from it.

[1] Vol. ii. pp. 409, 410.

Thus separated, it was lined with fur for the greater comfort (and with *costly* fur for the greater dignity) of them who wore it. The material of which it was to be made, the lining with which it was to be furnished, became matters of minute regulation. Hence the various doctors', masters', bachelors' hoods, of our present universities. Of similar origin is the amys."[1]

The tippet. Canon 58 of 1604 permits clergy who are not graduates to wear in church a black stuff tippet (*liripipium*), instead of the academical hood (*caputium*). Canon 74 appoints a tippet of silk or sarcenet, as part of the ordinary out-door dress of dignitaries and graduates. Some writers are of opinion that the non-graduate's tippet of canon 58 is a hood, similar in shape, though not in material, to the graduate's silk hood, and that, in canon 74, the tippet is but another name for the hood. The evidence however, at present forthcoming is decidedly in favour of regarding the tippet as a scarf-shaped hood, or a long scarf sufficiently wide to be used, if required, in part as a head covering, the ends of the scarf hanging down from the shoulders in front, and terminating in square ends, without fringe, tassels, or zig-zag cutting.[2]

[1] *Vestiarium Christianum*, p. 228.

[2] See Robinson, *The Black Chimere*, St. Paul's Eccles. Soc. Trans. iv. 3. In Wriothesley's *Chronicle of England* (Camden Society, 1877; ii. 14), under the year 1549, we are told that "On Whitsoundaie [9th June] the cannons and petie

The cope. In speaking of the vestures of the priest at the ministration of the Holy Communion, the First Prayer Book of Edward VI. directs the use of "a vestment or cope." "A cope or vestment" is likewise appointed by the rubrics of the same book for the bishop, in celebrating the Holy Communion, and in the execution of any other public ministration. Canon 24 of 1604 also directs the use of "a decent cope" by the bishop or "principal minister," in the celebration of the Holy Eucharist in cathedral and collegiate churches.[1] The cope is a long and ample mantle or cloak, reaching down to the feet, and open down the front: it is fastened on the breast by a band, or a metal clasp or brooch, called the morse. Being originally intended for use, chiefly in processions or litanies, in the open air, the cope retained the cowl or hood, which in cold or wet weather was drawn over the head—hence the name *pluviale*, by which the cope was often known. The hood is now attached to the back of the cope as a mere ornament.

It is to be observed, that in the rubrical

cannons in Poules left of their gray and calabre amises, and the cannons wore hoodes on their surpleses after the degrees of the universities, and the petie cannons tipittes like other priestes."

[1] "The Injunctions of queen Elizabeth in 1564 also appointed the epistler and gospeller, or the assistants at the Eucharist in cathedral and collegiate churches, to wear copes; a custom which was preserved in the consecration of Archbp. Parker to the see of Canterbury." — *Origines Liturgicæ*, Vol. ii. p. 402.

directions referred to above, "the vestment" is the chasuble and its accompanying vestures, of which we have already spoken, and not merely another name for the cope. And, moreover, the rubric of 1549 must not be understood to allow the cope to be used as a substitute for the chasuble in celebrating the Eucharist. The permission to wear the cope as an alternative vesture for the chasuble is thus explained. The chasuble is the distinctly sacrificial garment, to be worn when the Eucharistic service is said in its completeness. The cope is not one of the Eucharistic vestments, properly so called. In the rubrics at the end of the Holy Communion service of 1549, as also in our present Prayer Book, it is contemplated that, on certain occasions, for lack of a sufficient number of communicants, the priest will break off the service before the consecration, and the offering of the Eucharistic Sacrifice is made. On these occasions, under the First Prayer Book of Edward VI., when the mutilated office, now commonly called the Ante-Communion or Table Prayers, was said, the minister was directed to put on him "a plain alb or surplice, with a cope"—no mention of "the vestment" as an alternative on these occasions being made.[1] The meaning, then, of

[1] The rubric was as follows: "Though there be none to communicate with the priest, he shall put upon him a plain albe or surplice, with a cope, and say all things at the altar, (appointed to be said at the celebration of the Lord's Supper,) until after the offertory: and then shall add one

the rubric of 1549, in which the expression "a vestment or cope" is used, is not that the cope was to be used indifferently with the chasuble; but that the use of the chasuble was to be reserved to actual and complete celebrations of the Eucharist, whilst the use of the cope was appointed for Table Prayers.[1]

Whilst, from the accession of queen Elizabeth down to the middle of the nineteenth century, the chasuble gradually fell into almost total disuse,[2] there is abundant evidence of the con-

or two collects . . . and then turning him to the people, shall let them depart with the accustomed blessing."

[1] As an illustration of this usage, the following is to the point. In a kind of ceremonial directory published in 1540, for the guidance of the Lutheran Church in Brandenburg, provision is made for part of the Communion Service being read when there are no communicants; but with the direction appended, that the minister in that case is not to wear a *chasuble*, but a *cope*, lest simple folk should suppose that it was intended to celebrate mass after the former fashion, without communicants. See *Vest. Christ.* p. 224, note.

[2] See *Zurich Letters*, Parker Soc. 1st series, pp. 63, 84, 85; also 2nd series, *Ep. Tigur.*, p. 77, where *superpelliciis, casulis*, i.e., "surplices, chasubles," are named as used in 1566. But possibly by *casulis* is here meant long gowns or cassocks. In an inventory made at Bodmin in the 8th year of Elizabeth, there were, amongst other church goods delivered into the keeping of the mayor and parish, "to be used and occupied to the honour of God in the church, one vestment of green satin; one whole suit of blue velvet, deacon, subdeacon, and epistoler; a pair of vestments of white damask; one cope of red satin; a vestment of blue velvet; one white cope of satin; one white vestment of satin." (*Hist. of Deanery of Trigg Minor*, i. 341.) In a list of vestments retained at Christ Church, Bristol, in 1565, we find, "two copes of cloth of gold; a vestment and two chasubles of cloth of gold; two vestments, the one of crimson velvet, the other of green silk; one other vestment of cloth of gold." At St. Ewen's, Bristol, in 1596 occurs, "a cope, and a vestment, and three stoles," sold in 1598.

tinued use of the cope throughout that long period. The explanation of this is, that in the reign of Elizabeth the Eucharist was but rarely celebrated—probably not more than three or four times a year in most places. Table Prayers being the usual thing, it is not difficult to see why the use of the cope, the usual vesture in the former times for the first part of the Communion service, was insisted on, rather than that of the chasuble. Hence the survival of the cope as compared with the chasuble, as witnessed in canon 24 of 1604. According to the Ornaments Rubric, the proper vesture for the Ante Communion service, or Table Prayers, is a cope; whilst for the complete Communion service it is a chasuble. According to the rubrics of the First Prayer Book of Edward VI., and the Ordinal of 1550, there is no authority in the English Church for the use of a cope at any services but the Ante Communion, and the Consecration of bishops. According to more ancient precedent, the cope was also worn in procession by clergy and singing-men.

The rochette. In the rubrics of the First Prayer Book of Edward VI., the rochette is appointed to be worn by the bishop in all public ministrations in the church. The rochette[1] is a

[1] The word 'rochette' is of German extraction, of which *rock*, 'a coat' is the modern form. The German *chorrock*, signifies a quire dress or surplice.—See, *Vestiarium Christianum*, p. 226.

form of surplice now reserved to episcopal use,[1] differing from the surplice in being shorter, and in having close sleeves or no sleeves at all. In fact, as Dr. Rock observes, "the rochette is only a modification of the surplice, as the surplice is of the alb."[2] The sleeveless rochette has slits at the sides through which to pass the arms. By a strange device of the robe-makers, the sleeves of the modern Anglican bishop's rochette have been wholly detached from that vesture, and, considerably developed,[3] are sewn on the arm-holes of the black satin chimere, which appears to be a modification of the cope. Thus mutilated, the dress of a modern Anglican prelate is as unsightly a contrivance as it is possible to imagine. The rochette came to be assigned to episcopal use, as being better suited than the full surplice to be worn under a super-vestment, such as a cope.

The broad black scarf, worn by our bishops with the rochette, and by dignitaries and prebendaries in cathedrals, is not mentioned in any of the rubrics of any of the various editions of the Book of Common Prayer, or in the

[1] Peacock, *Church Furniture*, pp. 53, 57, has the following entries: "Botheby Pañell. Item, an alb, which we made a rochet of for our clerk, A.D. 1565." "Carlebie. Item, an alb which made a rochett for the clerk, anno primo Elizabeth."

[2] *Church of our Fathers*, Vol. ii. p. 17.

[3] Palmer observes (*Orig. Lit.* Vol. ii. p. 407), "We do not perceive, in any of the ancient pictures of English bishops, those very wide and full sleeves which are now used."

canons of 1604 which relate to the church vestures of the clergy. Its adoption seems to have led to the promiscuous use of stoles on all occasions, which, as we have already observed,[1] rests on no good authority.

The mitre. Though not specified amongst the ornaments or vestures of the bishop, in the rubric of the First Prayer Book of Edward VI., it may be well to notice briefly the mitre, because its use has been restored in our own day by several Anglican prelates. The mitre is the head-covering of the bishop on certain occasions, and is considered by some writers to have been originally borrowed by the Christian Church from the head-dress of the Jewish high priest. In the Winchester inventory of the reign of Henry VIII., we read of "three standing mitres of silver and gilt, garnished with pearls and precious stones; ten old mitres, garnished with pearls and stones, after the old fashion."[2] In the inventory of plate belonging to Worcester Priory, A.D. 1540, occurs "a myter with peerlys, called the white myter."[3] In the frontispiece to Archbishop Cranmer's *Catechism*, set forth about 1548–9, the bishops are represented in copes and mitres, with pastoral staves in their hands.[4] From this and other similar evidence,

[1] See pp. 162, 163.
[2] Dugdale's *Monasticon Anglic.* T. i. p. 202.
[3] Green's *History of Worcester*, T. ii. appendix, p. 5.
[4] See *Hierurgia*, p. 82, where the frontispiece alluded to above is reproduced.

it appears that the mitre was in use in England in the second year of Edward VI. It appears, too, that mitres were worn by our bishops even more than a century after the Reformation. In *Evelyn's Diary*, under December 20, 1661, we read, "at the funeral of the Bishop of Hereford, there was a silver mitre with episcopal robes, borne by the herald before the hearse." Dr. Lee[1] says, that Bishop Seabury's mitre is still preserved in the library of Trinity College, New York. Moreover, the effigy of Bishop Hacket, of Lichfield (1670–1730), on a tomb in his cathedral, is vested in mitre, rochette, and chimere, with a pastoral staff. So also, amongst several others, the effigies of Bishop Creyghton, in Wells cathedral, subsequent to the Restoration, has mitre and pastoral staff; while Bishop Sharpe, who died A.D. 1713, appears represented in a similar dress.[2] Our bishops are said to have worn their mitres so lately as the coronation of George III.[3]

The pastoral staff.

In the rubrics of the First Prayer Book of Edward VI., it is appointed, that, at all public ministrations, the bishop "shall have his pastoral staff in his hand, or else borne or holden by his chaplain." In the Ordinal, which was put forth in 1550, the

[1] *Glossary*, p. 220.

[2] Other similar cases are quoted in *Hierurgia Anglicana*, pp. 81–89.

[3] See Walcott, *Sacred Archæology*, p. 384.

third year of Edward VI., it is directed, that when a bishop is to be consecrated, he shall be presented by two bishops (being also in surplices and copes, and having their pastoral staves in their hands) unto the archbishop."

The pastoral staff was formerly solemnly given to a bishop or archbishop at his consecration; that, as the sign suggests, he might as a faithful chief shepherd rule and correct the souls committed to his care, and support the infirmities of such as are weak. In the Ordinal of 1550 we read, "Then shall the archbishop put into his hand the pastoral staff, saying: 'Be to the flock of Christ, a shepherd, not a wolf, feed them, devour them not, hold up the weak, etc.'" This ceremony, known as 'the tradition of the staff,' is omitted in our present Ordinal: and, in the order of proceedings at the consecration of Archbishop Parker in 1559, it is made a matter of special remark, that there was no ceremonial tradition of the pastoral staff to the archbishop.[1] Though the ceremony of giving the pastoral staff to a bishop at his consecration is now disallowed, the use of the staff appears to be enjoined by the terms of the Ornaments Rubric, which refers us to the legalized usages of the second year of the reign of Edward VI., when, as we have seen above, the pastoral staff was used by the bishop at all public ministrations. The crosier,

[1] See Cardwell, *Doc. Ann.* Vol. i. p. 278.

or pastoral staff, of Archbishop Laud is still preserved at Oxford.

The use of the pastoral staff, as also of the mitre, gives fitting dignity to the presence of the bishop, and marks him as a chief pastor of the Church. The bishop's staff should be carried with the crook turned outwards, to denote his jurisdiction over his diocese. The bishop, in holding his staff, uses his left hand.[1]

[1] See Maskell, *Monumenta Ritualia*, Vol. iii. p. cxxxvii., note.

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CHAPTER IV.

CEREMONIES OF THE CHURCH.

HAVING considered the ornaments of the church and of the clergy, we propose, in this chapter, to describe and give the meaning of the various ceremonies of the English Church, which are prescribed by authority in the rubrics of the Book of Common Prayer and the canons of 1604 and 1640. Certain ceremonies not so prescribed, but which are sanctioned by custom, will also claim our attention. By the word 'ceremony,' we are to understand any formal symbolic gesture of religious meaning.

I. *Postures and Gestures.*

Postures of the clergy.

In the year 1661, the bishops, in their reply to the objections of the Puritan party, used the following words, "When the minister speaks to the people, as in lessons, absolution, and benedictions, it is convenient that he turn to them: when he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did."[1] This answer was made by the fathers at the time when the Book of

[1] Cardwell, *Hist. of Conferences*, p. 353.

Common Prayer was settled in its present form, and thus may be regarded as an authoritative statement of general principles regulating the postures of the clergy in conducting public worship. In divine service the clergy act in a twofold capacity—they represent God to man, and man to God. The clergy are the empowered and authorized ambassadors of God to the people: they are the recognized representatives of the people before God. Thus, it is both natural and fitting, that, in addressing the people in God's name, they should face the congregation; whilst, in addressing God as the leaders of the people, they should look in the same direction as those whose devotions they are leading.[1] In accordance with these principles, which are eminently reasonable, the commandments, the epistle and gospel, the absolutions, the exhortations, the lessons, should be read facing the people. On the same principle the whole of the blessing at the close of the Eucharist should be said by the priest looking towards the congregation.

In the rubric of the Book of Common Prayer, the priest is directed to consecrate the Eucharist, "standing before the Table,"[2] that

[1] In old England, the priest's desk was frequently 'returned' to face east. The custom of the minister facing north or south in choir offices is a compromise.

[2] The direction contained in the opening rubric of the Holy Communion service, that the priest, in commencing the celebration of the Eucharist, shall stand at "the north side of the Table" cannot, as our altars are now placed, be

is, as the altar is now placed, facing east. The phrase "standing before the Table," is historical; it occurs repeatedly (*coram altari*, or *ante altare*) in the old English service books, and it means invariably, in front of the altar. This direction is one of many in which the Church declares her intention that the sacrificial character of the Holy Eucharist should be ceremonially

complied with. Archbp. Benson, in the Lincoln case, ruled, that "the change" in the position of the Holy Table "made the north side direction impossible of fulfilment, in the sense originally intended" (*The Bishop of Lincoln's Case*, p. 138). As our altars now stand, with their ends north and south, they have no north *side*. The direction to stand at the north side of the Table relates to a time when the Holy Table stood lengthwise in the nave or chancel, with the broad sides north and south. When the altar was restored to its ancient position, under the east wall of the church, the direction in question remained unchanged. It is therefore reasonable that the position of the celebrant should be governed by the changed position of the altar; i.e., that he should occupy the same relative position to the altar in its present position, as he occupied formerly. This becomes quite clear, if we take an illustration from the case of the performer on a piano-forte, who occupies the same position in relation to the key-board, howsoever the instrument may be placed.

In the First Prayer Book of Edward VI., the priest, in commencing the Eucharist, is directed to stand "humbly afore the midst of the altar," and there is no change of position indicated until the reading of the epistle, "in a place assigned for the purpose." Compliance with this direction appears to the author to be a good solution of a knotty point. In accordance therewith, the celebrant would say all the prayers before the epistle, standing in the midst of the broad side of the altar, facing east, turning to the people in reciting the commandments. The rubric is quite clear, that the collect for the queen is to be said by the priest "standing as before," i.e., in the same position in which he has previously said the Lord's prayer and the collect for purity. The epistle and the gospel should be read towards the

exhibited. The adoption of the eastward position of the celebrant at the altar is grounded on the truth, that the Eucharist is a sacrifice which the priest offers in the person and on behalf of the Christian people. The priest does not offer as the substitute of the people, but as the mouthpiece and delegate of a priestly body. Christians are, in the words

people,—the epistle at the south part, and the gospel at the north part of the front of the altar. (See, however, below). The Prayer Book gives no directions as to where the epistle and gospel are to be read: we are therefore justified in following the ancient custom. The priest should return to the midst of the altar for the creed and the remainder of the service. In the Sarum rules, all that the priest said prior to the epistle (the *Gloria in Excelsis* excepted), he said at the right corner, or south, of the altar, and also all the service after the reception of the Sacrament: the rest he said in the midst of the altar. See Maskell's *Ancient Liturgy*, 2nd ed. pp. 30, 32. The custom of commencing the celebration of the Eucharist at the north horn of the altar, however, was followed at Westminster Abbey in the middle ages.

In the rubrics of the Sarum rite it is said "Let the gospel be always read turning to the north."—*The Sarum Missal in English*, p. 297. Maskell, however, says that there is considerable difference in the old books, as to the place where, and the quarter towards which the gospel should be read; and that when, as was anciently the custom, the men and women were divided, the gospel it would seem was always read towards the south side, where the men sat, For example in the will of Maud, Lady Manley, dated in 1438 it is said, "My body to be buried in the church on the south side of the altar, where the gospels are usually read" (*Testamenta Vetusta*, p. 235). Other customs gradually crept in, and a mystical meaning became attached to reading the gospel towards the north: for example, an old sacramentary says, 'Let the deacon, when he reads, stand towards the north, because the gospel is preached to those whose faith is cold.'—See *The Ancient Liturgy of the Church of England*, pp. 46, 47, notes.

of Justin Martyr, "the genuine hring divine race of God": the clergy are the orgamission is whom the whole priestly body exprée is for- before God. This is true not on pews did Eucharistic offering, but of all oth century, services of the Church. and that, t on the

Postures of the laity. The postures of the Latimer service time, named in the tion the Book, are but two—kneeling and ster wor- To these are to be added reveren pews" bowings on certain occasions, named in the canons of 1604 and 1640, and other customs, to which we shall refer later.

Kneeling and standing. The directions 'all kneeling,' 'all meekly kneeling,' 'the people kneeling,' 'all standing up,' 'the people standing,' are common in the rubrics. In canon 18 of 1604 it is ordered, that "all manner of persons present in the time of divine service shall reverently kneel upon their knees when the general confession, litany, and other prayers are read; and shall stand up at the saying of the belief, according to the rules in that behalf prescribed in the Book of Common Prayer." The canon goes on to explain, that "these outward ceremonies and gestures testify the inward humility, and Christian resolution," of the worshippers. St. Basil considered kneeling and standing to symbolize sin and grace—"We bend the knee, and this representeth our

fall by sin; we afterwards rise again, and this is a type of the divine mercy that raises us again, and gives us assurance to look up to heaven."[1] There is absolutely no authority for sitting or 'squatting' during prayers in church.[2]

Sitting. Although there is good evidence of the existence of benches and pews before the Reformation, yet the posture of sitting in church is one of those matters which rest upon custom only. It is quite remarkable that neither the rubrics of the Book of Common Prayer, nor the canons of 1604 and 1640,

[1] qu. Picart, *Ceremonies*, Vol. i. p. 17.

[2] "The Christian Church hath never been acquainted with any other posture but this of kneeling in their prayers to God: saving only between Easter and Whitsuntide, when in memory of Christ's resurrection they were wont to stand. No man dare sit at prayers who is possessed with an awful sense of his distance from God, and considers how mean a creature he is, and how unworthy to receive the smallest favour from His hands. It is not to be expected indeed that a man should bow his knees to God, when he is lame of the gout, or lies sick of a fever, or some other disease; but setting such cases aside, bending of the knees is necessary."—Bp. Patrick, *Works*, Vol. iv. pp. 752, 753. In this admirable passage Bp. Patrick omits to mention the ancient practice of standing to pray on each Lord's day, for the like reason stated above, as is testified by Tertullian, *de Coron. Milit.* iii., "Die Dominica jejunium nefas ducimus, vel geniculis adorare. Eadem immunitate a die Paschæ in Pentecosten usque gaudemus." This custom of standing to pray on certain occasions is mentioned by Irenæus, who derives it from apostolic authority.—See Vol. ii. pp. 162, 163. Clark's ed. Bp. Andrewes, with a touch of humour says, "God will not have us worship Him like elephants, as if we had no joints in our knees."—*Sermons*, Vol. ii. p. 334.

contain any allusion to sitting during divine service. On the theory that 'omission is prohibition,' sitting in service time is forbidden! Walcott[1] considers that pews did not come into fashion until the fifteenth century, when stationary pulpits were erected; and that, previously to that date, the people sat on the bench tables in the aisles. In 1553, Latimer and Bradford mention with condemnation the practice of certain persons who neither worshipped nor knelt, but "sat still in their pews" at mass.[2] In *The Mirror of our Lady*, it is said, "In psalmody sometime ye stand, for ye ought to be ready and strong to do good deeds. And sometime ye sit, for ye ought to see that all your deeds be done restfully with peace of other, as far as in you lieth." It is usual to sit for the lessons, the sermon, and the epistle.

The natural and appropriate posture for the people, during the reading of the epistle at the Eucharist, is that of sitting. This is the ordinary position in our Church during the reading of Holy Scripture. The only exception to this custom is in the case of the gospel at the Eucharist. The rubric, in directing the people to stand whilst the Eucharistic gospel is being read, is in accord with ancient precedent. The reason for this exception appears to be, that, in the gospel, the very words and actions of our Lord are set forth in the course of the one divinely ordained service. The

[1] *Sacred Archæology*, p. 443. [2] Ibid.

custom of remaining on the knees during the epistle came in in the middle ages, when, the service being in Latin, the lay people did not know what was being read. Now that the epistle is read in English, this reason no longer holds good. The Roman custom of kneeling for the epistle was introduced into some of our churches quite recently, and without authority. For practical reasons, the custom of sitting for a few moments in the midst of a service in which people are on their knees continuously, is to be commended as conducive to devotion.

Uncovering the head. Canon 18 of 1604 enjoins, that "no man shall cover his head in the church or chapel in the time of divine service, except he have some infirmity; in which case let him wear a nightcap or coif." This injunction is based on St. Paul's direction, "Every man praying or prophesying, having his head covered, dishonoureth his head . . . for a man indeed ought not to cover his head. . . ."[1] In 1638, Bishop Montague enquired, "Do your parishioners at their entrance within the church doors . . . . uncover their heads, sit bare all service time, kneel down in their seats, etc.?"[2] In 1662, Bishop Cosin asked, "Doth every person at his entrance into the church reverently uncover his head, and so continue all the time of divine service?"[3]

[1] 1 Cor. xi. 4, 7. [2] Tit. v. 13.
[3] *Works*, Vol. iv. p. 514.

Bowing at the name of Jesus. Canon 18 of 1604 directs, that, "when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by this outward ceremony and gesture, their due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised."[1] Mr. Keble, in commenting on St. Paul's words, "at the name of Jesus every knee should bow,"[2] asks, "Why at the name of Jesus, rather than at that of Christ, etc.?" and replies,—"It was because, 'being in the form of God, He thought it not robbery to be equal with God; but made Himself of no reputation . . .' As if he should say, Jesus is His title of humiliation; therefore by that title He is evermore to receive special homage."[3] Archbishop Whitgift explains this custom as follows, "One reason, that moved Christians in the beginning the rather to bow at the name of Jesus than at any other name of God, was because this name was

[1] Canon 18 repeats the 52nd Injunction of Elizabeth, A.D. 1559. "It is to be necessarily received that, whensoever the name of Jesus shall be in any lesson, sermon, or otherwise in the church pronounced, due reverence be made of all persons both young and old, with lowness of courtesy." —Cardwell, *Doc. Ann.* Vol. i. p. 231.

[2] Phil. ii. 10. [3] *on Eucharistical Adoration*, p. 23.

most hated and most contemned of the wicked Jews, and other persecutors of such as professed the name of Jesus; for the other names of God they had in reverence, but this they could not abide; wherefore the Christians, to signify their faith in Jesus, and their obedience unto Him, and to confute by open gesture the wicked opinion of the Jews and other infidels, use to do bodily reverence at all times when they heard the name of Jesus, but especially when the gospel was read." [1]

Bowing towards the altar. The 7th canon of 1640 recommends the making of a reverence or bow towards the altar, on entering and on leaving a church. The words are as follows,—"Whereas the church is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His divine majesty; certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others; We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said

[1] *Works*, Vol. iii. p. 390. Parker Soc. Bp. Montague, in his visitation articles of 1638, asked, "Do your parishioners bend a bow at the glorious, sacred, and sweet name of Jesus, pronounced out of the gospel read?"—Tit. v. 14.

acknowledgment, by doing reverence and obeisance, both at their coming in and going out of the said churches, chancels, or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of queen Elizabeth. The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the communion table, the east, or church, or any thing therein contained in so doing, or to perform the said gesture in the celebration of the Holy Eucharist, upon any opinion of a corporal presence of the body of Jesus Christ on the holy table, or in mystical elements, but only for the advancement of God's majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise; and in the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite, despise not them who use it not; and that they who use it not, condemn not those that use it."

There exists a great amount of evidence concerning this reverent usage in the English Church, since the Reformation. About the year 1637, Bishop Jeremy Taylor, probably at Archbishop Laud's suggestion, wrote a treatise in defence of the custom, to which readers who

desire more detailed information on the subject are referred.[1] It will be sufficient here to remark, that the altar has ever been regarded as *sedes Christi*, the throne of Christ, because He there vouchsafes His sacramental presence in the Holy Eucharist. In the House of Lords, when the sovereign is present, sitting upon the throne, loyal subjects kneel and do homage; when the throne is empty, they bow in passing it.

It is a reverent custom for communicants to bow the head or the knee on approaching the Sacrament, in honour of our Lord's sacramental presence in the Eucharist. As good Bishop Jeremy Taylor has taught us to ask, "If Christ be there, why are we not to worship?" It is the truth of our Lord's presence in the Holy Mysteries which forms the ground of adoration towards the altar at other times.

Bowing at the mention of the Incarnation.

The practice of bowing, or otherwise showing reverence, at the confession of the mystery of the Incarnation, in reciting the Nicene Creed, appears to have come in about the 13th century. It is said that St. Louis, who died in 1270, noticing a custom 'among some' for the choir to 'make a profound and humble inclination, it pleased him greatly,' and that in consequence, 'he caused it to be established

[1] See *on the Reverence due to the Altar*, Mowbray, price, one shilling.

and observed, both in his own chapel before him, and in many other churches, that not only should an inclination be made at the words *et homo factus est* (and was made man), but the knees also devoutly bent.'[1] In the Sarum missal three several inclinations are named at the three clauses, "And was incarnate . . . ," "And was made man," "And was crucified . . ." In the Hereford missal but one genuflection is enjoined.[2] The custom under consideration is one of those acts of private devotion, which may be used or foreborne as desired by individuals, the English Church having neither enjoined nor forbidden it.

Bowing at the Gloria Patri.

The custom of bowing the head during the recital of the first part of the Gloria Patri, in humble acknowledgment of the divine glory of the three Persons of the Holy Trinity, is not uncommon in the present day in the north of England; and is probably the survival of more ancient usage.[3]

A friend of the writer, in describing the service for the Charity Children of London at St. Paul's cathedral in 1843, says, "the service was Evensong, and every time the 'Glory be to the Father' came, and every

[1] See *Notit. Euch.* p. 279.

[2] See Maskell's *Ancient Liturgy*, p. 51.

[3] In Wilkins' *Concilia*, we find, "Quotiesque dicitur Gloria Patri, et Filio, et Spiritui Sancto, ad eadem verba Deo humiliter se inclinent."—iii. 20. In *The Mirror of our Lady*, occurs the direction, "Ye incline at Gloria Patri."

time the name of Jesus occurred, every one of the thousands of young ones bowed or curtseyed."

The English missals give no directions for bowing at the *Sanctus;* though the description of the heavenly worship, contained in Isaiah vi. 2, 3, and Rev. iv. 8, ff., gives authority for the practice, as also for a similar inclination in the *Te Deum.*

Turning to the east. It is the practice in most churches to turn to the east in reciting the Gloria Patri and the creeds. Heylyn records, that Archbishop Laud ordered turning eastward at the Gloria Patri at Hereford.[1] In the year 1641, Dr. Beale, master of St. John's College, Cambridge, was accused of urging the punishment of those "who would not convert their faces towards the east at Glory be to the Father, etc."[2] Again, in the year 1686, Hewetson, afterwards archdeacon of Armagh, directed Wilson, afterwards bishop of Sodor and Man, at his ordination as deacon, amongst other things "to turn towards the east when the Gloria Patri and the creeds are rehearsing."[3] According to Sarum use, persons in choir, arranged laterally, turned to the altar, with heads moderately inclined, for the Gloria

[1] *Life of Laud*, 247.
[2] qu. *Hierurgia Anglicana*, p. 366.
[3] Bp. Wilson's, *Works*, Vol. i. p. 23. Lib. Anglo-Cath. Theol.

Patri.[1] Turning to the east for the Gloria Patri is not a Roman usage.

It is probable that the custom of worshipping towards the east had its origin in sun-worship, and that the Church adopted a familiar use with a new meaning, namely, to signify her united devotion to Christ, the Sun of Righteousness.[2]

Rising at the entrance of the clergy.

The custom of rising at the entrance of the clergy has its ground in the desire to show respect to the ministers of God. This practice, for which no authority is claimed, may be illustrated by reference to the custom prevailing in the law courts, of the whole court rising when the judge enters. It is undesirable that any one should interrupt private devotions before service, in order to rise when the clergy enter.

[1] See *Directorium Anglicanum*, p. 151; Blunt's *Annotated Book of Common Prayer*, p. 187.

[2] Bp. Jeremy Taylor, in speaking of this custom, says, "The reasons for directing Christian worship towards the east are given diversely by the fathers, according to their respective ideas, though none of them state the origin of the practice. The true reason which led to the introduction of the practice is unknown, though many reasons are forthcoming to justify the custom. It appears, however, that the introduction of the practice of worshipping towards the east, and the placing of the altar there, were contemporary. In all probability the latter custom was the true reason of the former; that is to say, the position of the altar governed the direction of the worship."—*on the Reverence due to the Altar*, pp. 39, 40.

The sign of the cross. The fact that the English Church, in the face of great opposition, has deliberately sanctioned the use of the sign of the cross in baptism, may be regarded as evidence that it is not forbidden on other proper occasions. "That which is good to be done once, cannot be evil if done frequently," says St. Jerome.[1] Such a gesture on the part of individuals, though not enjoined by authority, may be considered as an act of private devotion, to be used or foreborne as seems desirable. In the First Prayer Book of Edward VI., we read, "As touching kneeling, *crossing*, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame."

The use of the sign of the cross by individuals is thus explained by St. Ambrose,—"We make the sign of the cross upon our forehead, that we may always be bold to *confess*: upon our breast, that we may remember to *love*: upon our arm, that we may be ready at all times to *work*."[2] In *the Mirror of our Lady*, is found the well-known explanation of the symbolism of the sacred sign,—"Ye bless you with the sign of the cross . . . and in this blessing ye begin with your hand at the head downward, and then to the left side, and after to the right side: in token and belief that our Lord Jesus Christ came down from the head, that is from the

[1] *adv. Vigilantium* Sect. x. Op. tom. 2. col. 396 D.
[2] qu. Maskell, *Ancient Liturgy*, p. 4, note.

Father, into earth by His holy Incarnation; and from the earth into the left side, that is hell, by His bitter Passion; and from thence unto His Father's right side by His glorious Ascension. And after this ye bring your hand to your breast, in token that ye are come to thank Him and praise Him in the innermost of your heart for these benefits."

Hooker, in answering the attacks of the Puritans on the use of the sacred sign in baptism, enters into a general defence of the ceremony at other times;[1] distinguishing, however, between the use at baptism and that in common life, and regarding the latter use as relatively unimportant, though sanctioned by primitive practice.[2] In accordance with English precedent, the laity may make the sign of the cross at the *Gloria Tibi*, before the gospel; at the *Benedictus*, before the Prayer of Humble Access; and at the conclusion of the *Gloria in excelsis*. There is but slight English authority for the use of the sign of the cross at the conclusion of the creeds. It was made at the end of the Nicene Creed at Lincoln in 1236;[3] but, at present, no other instance has been discovered. On the signing with the cross by the clergy on other occasions, see later

[1] *Eccles. Pol.* v. 65.

[2] Mr. Keble, *Eucharistical Adoration*, pp. 29, ff., has some interesting remarks on the sign of the cross.

[3] H. Bradshaw and Chr. Wordsworth, *Statutes of Lincoln Cathedral*, Cambridge, 1897; ii. 153. A solitary instance, such as this, however, cannot be held to establish general use

under the ceremonies of Baptism and the Eucharist.

II. *Ceremonies of Baptism.*

The baptismal ceremonies enjoined by the English Church are five in number, namely,—1. The hallowing of the water; 2. The delivery of the child to the priest; 3. The naming; 4. The dipping or affusion; 5. The signing with the cross.

The hallowing of the water. In the prayer which immediately precedes the actual baptism, the priest uses the words, "Sanctify this Water[1] to the mystical washing away of sin," These words were inserted at the last revision in 1662. In the First Prayer Book of Edward VI., the water was not poured into the font afresh before each administration of baptism, as is now directed, but was changed once a month at least, upon which occasion it was consecrated with the words, "Sanctify ✠ this fountain of baptism, Thou that art the Sanctifier of all things,"—the priest making the sign of the cross upon the water, as indicated. Our rubrics do not enjoin the use of any out-

[1] so written in the original manuscript.

ward gesture in consecrating the water, but it seems fitting that the priest should make the sign of the cross,[1] or at least hold his right hand over the element, in using the words above named. Such an action is edifying in giving point to the words. It is to be observed that the consecration of the water effects no sacramental change, but simply sets the water apart for a holy use.

The delivery of the child to the priest. The rubric directs the priest to "take the child into his hands." This action is done primarily for the practical purpose of baptizing the child; but it may also be understood as anticipating and symbolising the reception of the child into the family of God.[2]

The naming. The priest is directed to say to the sponsors, "Name this child," and to "name it after them." This direction means much more than enquiring what the child is to be called, and addressing the child by its new name: the naming is a significant ceremony.

[1] St. Augustine attached considerable importance to the action above named. He says, "with this sign of the cross the Body of the Lord is consecrated, and the water of baptism sanctified."—*Serm.* cxviii. de Temp. In the Sarum office, the rubric directs, "Hic dividat sacerdos aquam manu sua dextra in modum crucis."

[2] "Doth the minister receive the child into his arms, unto Christ's flock?"—Bp. Montague's Visitation Art. Tit. vi. 7.

The dipping or affusion. The priest is directed to "dip the child in the water discreetly and warily—but if they certify that the child is weak, it shall suffice to pour water upon it, saying, N. I baptize thee, etc." Although baptism by immersion is the better way, nevertheless baptism by affusion is equally valid; the weakness alluded to in the rubric being justly accounted the normal condition of infants in such a climate as that of England. According to the rubric the water is not to be *sprinkled*, but *poured*, upon the child: this may be done from the hollow of the right hand, no authority being forthcoming, as previously remarked,[1] for the use of a shell. It is in accord with ancient and primitive practice, that the water should be poured thrice upon the child,—at the mention of each of the three Persons of the Holy Trinity.[2] Baptism by affusion was recognized in the First Prayer Book of Edward VI.

The signing with the cross. Immediately after baptizing the child, the priest is directed to "make a cross upon the child's forehead,"

[1] See p. 141.

[2] "In the ancient Church, the child to be baptized was thrice dipped in the font, in the Name of the Father, and of the Son, and of the Holy Ghost: semblably (in like manner) is he to be thrice aspersed with water on his face. . . ."—Bp. Montague's Visitation Articles, Tit. vi. 7.

Trine affusion is undoubtedly also valuable in ensuring the child's actual contact with the water, which is an essential of valid baptism.

saying at the same time, "we do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified . . ." The cross being the badge of Christianty, it is most appropriate that it should be visibly marked upon the persons of those who by baptism are made Christians. The priest makes the sacred sign with the thumb of his right hand, without a further use of the water, holding the child in his left arm. In the 30th canon of 1604, the lawful use of the cross in baptism is carefully explained. This canon, which is too long to quote here in full, points out, (1) that it is the part of Christians to glory in the cross, because that "under it is comprehended not only Christ crucified, but the force, effects, and merits of His death and passion, with all the comforts, fruits, and promises, which we receive or expect thereby:" (2) that the primitive Christians, soon after the apostles' times, "used the sign of the cross in all their actions, thereby making an outward show and profession that they were not ashamed to acknowledge Him for their Lord and Saviour, who died for them upon the cross; and that the use of the sign of the cross in baptism was held with one consent by the whole primitive Church:" (3) that in this, as in other matters, it was far from the purpose of the Church of England to forsake and reject the customs of other parts of the Catholic Church, but rather reverently to retain

the ancient ceremonies: (4) that the signing with the cross is to be regarded, not as an essential action in valid baptism, but as an appropriate adjunct: (5) "that for the very remembrance of the cross, which is very precious to all them that rightly believe in Jesus Christ, the Church of England hath retained the sign of it in baptism, following therein the primitive and apostolical churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the service of Him that died upon the cross."[1]

III. *Ceremonies of the Eucharist.*

The ceremonies enjoined by the English Church to be observed in the celebration of the Holy Eucharist are as follows,—1. The various postures of clergy and people; 2. The presentation of the alms; 3. The use of wafer-bread; 4. The use of the mixed chalice; 5. The oblation of the elements; 6. The consecration of the elements; 7. The distribution of the consecrated elements; 8. The covering of what

[1] In the First Prayer Book of Edward VI., the signing with the cross took place before the actual baptism, the words used being, "Receive the sign of the holy cross, both in thy forehead and in thy breast, in token that thou shalt not be ashamed, etc."

remains of the consecrated elements; 9. The consumption of what remains of the consecrated elements, implying the ablutions. To these may perhaps be added the washing of the priest's hands, or the lavabo, sanctioned by ancient precedent.

Postures of clergy and people. Of the various postures and certain gestures of clergy and people at the celebration of the Holy Eucharist, we have already spoken in describing postures and gestures in general. See pages 185–202.

The presentation of the alms. The rubric directs, that "the deacons, churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason, and reverently bring it to the priest, who shall humbly present and place it upon the holy Table." According to this direction, the plate is to be preferred to the bag for use in collecting the alms. The use of alms bags, which are not named in the rubric, may perhaps be justified on the ground, that by their use secret and unostentatious giving is encouraged. If bags are used, they should be placed upon the alms bason, before it is handed to the priest; and they should not be changed to accord with the liturgical colour in use. The priest is directed to "humbly present" the alms: this

is done by slightly raising the alms dish, without the use of any prayer, before "placing it upon the holy Table." The rubric directs the presentation of the alms before the elements have been placed upon the altar. There is no authority for making the sign of the cross in presenting the alms. At the Communion, the alms should remain upon the altar until after the Prayer for the Church, in which they are verbally offered to God: though it seems well to remove them to the credence before the consecration takes place. This may be done by the assistant during the exhortation.

It is a mistake to speak of the alms as 'the offertory.' The offertory is the words of Holy Scripture, said or sung during the time when the offerings of the people are made. In the rubric the priest is directed to "begin the offertory," which cannot mean that he is to be the first to contribute to the collection.

It is to be observed that the rubrics do not provide for collections at choir offices, i.e., Morning and Evening Prayer: but, where a collection is made at a choir office, it seems not unfitting to present the alms at the altar, as at the Communion. The practice of the priest publicly carrying the alms from the altar to the vestry, at the conclusion of the service, is to be avoided, as suggestive to the unlearned of bearing away the spoil for his own private

use. As there is no authority at all for the priest to approach the altar at choir offices, it may be argued that the proper place to conclude such services, when followed by a sermon, is the pulpit. In this view, the alms collected at Morning and Evening Prayer will be carried by the churchwardens direct to the vestry, without any presentation by the priest.

The use of wafer-bread. The rubric enjoins, that, in order "to take away all occasion of dissention, and superstition, which any person hath or might have concerning the bread, and wine, it shall suffice[1] that the bread be such as is usual to be eaten, but the best, and purest wheat bread that conveniently may be gotten." In commenting upon this rubric, Bishop Cosin wrote, "It is not here commanded that no unleavened or wafer-bread be used, but it is said only, 'that the other bread shall suffice.' So that though there was no necessity, yet there was a liberty still reserved of using wafer-bread, which was continued in divers churches

[1] "It shall suffice"—these words again occur in the rubrics of the baptismal office, "he shall dip the child in the water, but if they certify that the child is weak, *it shall suffice* to pour water upon it." From which it is reasonably to be urged, that as baptism by affusion is permitted when the better way of baptism by immersion is unadvisable, so likewise the use of the usual table-bread is allowed where the better custom of using wafer-bread is foreborne. In other words, whilst the preference is to be given to wafer-bread, it is not to be forced on any who object to it; and by this means all fear of superstition and dissention is removed.

of the kingdom, and Westminster for one, until the 17th of King Charles," i.e., 1643,[1] the date of the total abrogation of the Prayer Book. Abundant evidence is forthcoming of the use of wafer-bread in the English Church, during the reigns of Elizabeth and James I.

The following words of Archbishop Temple carry a certain amount of authority in regard to the question in hand:—

"The rubric concerning the bread to be used at the Holy Communion is somewhat ambiguous. At the time when it was inserted, there were a great number who preferred ordinary bread; but there were also a great number, in all probability the majority, who preferred the old practice, sanctioned by our first Prayer Book, and used unleavened bread. Of course there was much disputing. To put an end to the dispute this rubric was drawn up. Now the rubric does not say that either practice was henceforth to prevail, but simply that the new practice was to suffice. In other words, it did not say that henceforth ordinary bread was to be used, but that ordinary bread was to be allowed. To tolerate both sides is

[1] *Works*, Vol. v. p. 481. Cosin goes on to say—"The first use of the common bread was begun by Farel and Viret at Geneva, 1538, which so offended the people there, and their neighbours at Lausanne and Berne, (who had called a synod about it), that both Farel and Viret, and Calvin and all, were banished for it from the town, where afterwards the wafer-bread being restored, Calvin thought fit to continue it, and so it is at this day."—Ibid.

a very common mode of putting an end to a quarrel; a mode which has been used in our history for many and many occasions. There were many who still continued to use unleavened bread, and for these reasons:

"1. Unleavened bread was used by our Lord at the first institution of the Sacrament. He instituted the Sacrament immediately after the Passover, and at the Passover only unleavened bread was used.

"2. The use of unleavened bread continued from the apostles' times. It is true that leavened bread was used as well. The early Christians did not make a point of the use of either. But the Western Church gradually settled down into the use of unleavened bread, while the Greek Church took the other view, and has for centuries used leavened bread.

"There are, I am sorry to say, some particulars in which some of our clergy disregard the rubrics, but I do not think that it can be shown that the use of unleavened bread is one of them." [1]

When our Lord instituted the Holy Eucharist, He did not use the ordinary bread such as we eat at our meals. He used unleavened bread—that is bread or biscuit made without yeast. On comparing St. Matt. xxvi. 17 to 27, with Exodus xii. 18 to 21, it will be seen that the Holy Communion was instituted by our

[1] Letter to W. Perryman, Esq., Aug. 26, 1898.

Lord at a time when it was strictly forbidden to have any ordinary leavened bread in the house. It was, as St. Matthew says, upon "the first day of the feast of unleavened bread," that "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; This is My Body." The bread which our Lord consecrated to be His Body was *unleavened*. And it is surely right to follow Him as closely as possible in the choice of the bread we use when celebrating the Holy Eucharist. Wafer-bread is convenient, and conducive to reverence: it is always ready, and it does not become dry and crumble like ordinary household-bread.

It is right to observe that the sole use of unleavened bread is not, strictly speaking, a Catholic practice. Leavened bread, though specially made for use in the Eucharist, is always employed in the East.[1]

[1] "The question concerning the use of leavened or unleavened bread in the Holy Eucharist is one to which, however unimportant in itself, a melancholy interest attaches. It was one of the chief causes, or rather pretences, for the separation of the Eastern and Western Churches; and as such it has acquired an importance totally unconnected with its own merits."—Neale, *Hist. of the Holy Eastern Church*, Pt. i. Introduction, p. 1051, ff., where the whole question is discussed at considerable length. The same writer in his *Essays on Liturgiology*, p. 260, says, "The question of unleavened bread, was rightly and Christianly concluded in the council of Florence (A.D. 1440) by the declaration that the consecration of our Lord's Body was made rightly and validly either in leavened or unleavened bread, and that each Church ought to retain its own rite."

The use of the mixed chalice. It is allowed by most scholars, that, when our Lord instituted the Holy Eucharist, He consecrated a cup of wine mingled with water.[1] Accordingly, the Church has almost universally adopted the use of the mixed chalice at the Eucharist. The addition of a little water to the wine was ordered by the rubric of the First Prayer Book of Edward VI., in continuation of the ancient usage.[2] In the Lincoln Case it was held, that the use of the mixed chalice in the English Church is distinctly lawful; only it was recommended, that, in accordance with certain ancient precedents, the mixing should take place at the credence, preparatory to the commencement of the actual service.[3] "In the Church of England," observes Sir William Palmer, "the wine of the Eucharist was always, no doubt, mixed with water. In the canons of the Anglo-Saxon Church, published in the time of King Edgar, it is enjoined, that 'no priest shall celebrate the Liturgy, unless he have all things which pertain to the Holy Eucharist, that is, a pure oblation, pure wine, and pure water.' In after-ages we find no canons made to enforce the

[1] e.g. "The wine used at the Passover was usually red, and it was mixed with water as it was drunk."—Dean Howson, in Smith's *Dic. of the Bible*, sub 'Passover.'

[2] "The consecration and administration of a mixed cup is a primitive, continuous, and all but a universal practice in the Church."—Archbp. Benson, in *The Bp. of Lincoln's Case*, p. 104.

[3] Ibid. p. 112.

use of water, for it was an established custom. Certainly none can be more comformable to the canons and practice of the primitive Church."[1]

The mixed chalice was used by Bishop Andrewes,[2] in the time of James I.;[3] and by Archbishop Laud, in the reign of Charles I.;[4] and from that time down to the present day.[5]

In the middle of the third century the mixing of the cup was taken to symbolize the union betwixt Christ and His people. The three principal Liturgies connect it with the effusion of blood and water from the riven side of Christ.[6] The canons of Ælfric have, "Let the priest always mix water with the wine, because the water betokens the people for whom Christ suffered."[7] In the Anglo-Saxon Ecclesiastical Institutes we find, "The wine betokens ou-

[1] *Origines Liturgicæ*, Vol. ii. p. 76.

[2] See Wheatly, *on the Common Prayer*, p. 276; also Bp. Andrewes' *Minor Works*, Appen. F. p. xcvii., where, in the description of the furniture of his chapel, is named, "the trinacle, being a round ball with a screw cover, whereout issued 3 pipes, and is for the water of mixture."

[3] In the king's directions for the English Service at Madrid, it is ordered, "That the Communion be celebrated in due form, with an oblation of every communicant, and admixing water with the wine . . . smooth wafers to be used for the bread."—Collier, *Eccles. Hist.* Pt. ii. bk. viii. folio 726.

[4] See *How shall we conform*, p. 171.

[5] "From the times of Charles to this day there have been constantly some persons in the Church of England who have quietly continued the use of the mixed cup."—*Brit. Magazine*, Vol. xx. p. 501.

[6] See Cosin's *Works*, Vol. v. p. 153.

[7] qu. Maskell, *Ancient Liturgy*, p. cxxix.

Lord's passion, which He suffered for us; the water the people, for whom Christ let His blood be shed." [1]

Either red or white wine may be used, though the ancient custom is in favour of red wine. "We adhere," says Maskell, "to the old and much more suitable custom of consecrating red wine." [2]

The oblation of the elements.

"When there is a Communion, the priest shall then place upon the Table so much bread and wine as he shall think sufficient:" this direction is at once followed by the Prayer for the Church, in which occur the words, "We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty." These words involve and imply the placing of the elements upon the Holy Table, and the offering of them to Almighty God in the name of the whole congregation. "When you see," says Bishop Patrick, "the bread and wine set upon God's Table by him that ministers in this divine service, then it is offered to God; for whatsoever is solemnly placed there becomes, by that means, a thing dedicated and appro-

[1] qu. Maskell, *Ancient Liturgy*, p. cxxix.

[2] Ibid. p. 33. In 1638, Bp. Montague enquired, "Is the wine for the Communion white, or reddish, which should resemble blood, or doth more effectually represent the Lord's passion upon the cross, whereof the blessed Sacrament is a commemorative representation?"—Tit. iii. 14.

priated to Him. . . . In the Prayer for the Church, we humbly beseech Him to accept not only our *alms*, but also our *oblations*. These things are distinct; and the former (alms) signifying that which was given for the relief of the poor, the latter (oblations) can signify nothing else but, according to the style of the ancient Church, this bread and wine, presented to God in a thankful remembrance of our food both dry and liquid, as Justin Martyr speaks, which He, the Creator of the world, hath made and given unto us."[1]

The rubric under consideration gives directions for setting the bread and wine upon the Holy Table, not for placing them on the paten and in the chalice. But since the priest is directed at this point of the service to place upon the altar "so much bread and wine as he shall think sufficient," the natural inference is, that he is then to make the needful separation. If he does, he should mix the wine and water in the chalice at the same time. In the light of the Prayer Book of 1549, which directs that the elements be separated and the mixture made immediately before they are set on the altar (see page 51), this seems to be the meaning of the rubric.

The lavabo.[2] The ceremonial washing of the celebrant's hands after the oblation of the

[1] *The Christian Sacrifice*, Pt. ii. § 8 (Works, Vol. i. p. 377. Oxford. 1858).

[2] The Latin word for 'I will wash.'

elements was customary before the Reformation, and in the second year of Edward VI. In the York use the priest said a psalm, but in the Sarum use a collect, during the washing of the hands. St. Cyril, in his celebrated *Catechetical Lectures*,[1] says, "Ye saw then the deacon give to the priest, and to the presbyters who stood round God's altar, water to wash. He gave it not because of bodily defilement; but this washing of hands is a symbol that ye ought to be pure from all sinful and unlawful deeds; for since the hands are a symbol of action, by washing them we represent the purity and blamelessness of our conduct. Hast thou not heard the blessed David opening this mystery, and saying, 'I will wash my hands in innocency, and so will I go to thine altar.'?"

This ceremony is not named in the rubrics, either of the First Prayer Book or of our present Book. As to whether it is now permissible or not, the writer does not venture to pronounce. It is, however, interesting to know, that Bishop Andrewes used the lavabo in his private chapel; for, amongst the ornaments, is named, "a bason and ewer, to wash before consecration," standing on the credence,[2] with "the towel appertaining." If the celebrant washes his hands in the sacristy, before vesting, the practical end of the lavabo is secured.

[1] Lect. xxiii. 1.
[2] *Minor Works*, Appen. F. p. xcviii.

The consecration of the elements.

The rubrics directing the consecration of the elements are as follows,—"When the priest, standing before the Table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands; he shall say the Prayer of Consecration as followeth." At the words, *took bread*, is enjoined, "here the priest is to take the paten into his hands:" at the words, *He brake it*, "and here to break the bread:"[1] at the words, *This is my Body*, "and here to lay his hand upon all the bread:" at the words, *He took the cup*, "here he is to take the cup into his hands:"[2] and, lastly, at the words, *This is my Blood*, "here to lay his hand upon every vessel, be it chalice or flagon, in which there is any wine to be consecrated." These actions are, in the main, a close following of those used by our Lord in instituting the Holy Eucharist, as recorded in the New Testament: they speak for themselves, and do not call for explanation.

The use of the sign of the cross in consecrating the Eucharist is very ancient, and quite universal. In the First Prayer Book of Edward VI., in the midst of the canon or consecration prayer, the sign of the cross is

[1] It is well to note, that, in the First Prayer Book of Edw. vi., it is ordered, that "every one (of the wafers) shall be divided in two pieces at the least, or more."

[2] In the original MS. of the Prayer Book, "hands," and not "hand" as usually printed, is found.

directed to be used twice, at the words, "Hear us, O merciful Father, we beseech Thee; and with thy Holy Spirit and word, vouchsafe to bl✠ess and sanc✠tify these thy gifts, and creatures of bread and wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ, who in the same night that He was betrayed, took bread, ..." Even so cautious an Anglican writer as Wheatly says, in speaking of the use of the sacred sign by the celebrant in the Eucharist, "I do not know that there is an ancient Liturgy in being, but what shows that this sign was always made use of in some part or other of the Office of Communion. One or two we always find; so much having been thought proper, on this solemn occasion, to testify that we are not ashamed of the cross of Christ, and that the solemn service we are then about is performed in honour of a crucified Saviour. And therefore, as the Church of England has thought fit to retain this ceremony in the ministration of one of her sacraments, I see not why she should lay it aside in the ministration of the other."[1] It seems therefore to be permissible, in consecrating the Eucharist, to sign the elements at the words, *bread*, and *wine*, *Body*, and *Blood*, which occur in the sentence, "Hear us, O merciful Father, we most humbly beseech thee . . ." The Church has ever regarded the

[1] *on the Book of Common Prayer*, p. 293.

signing with the cross as an appropriate action in consecration and benediction.[1]

It is an appropriate gesture for the celebrant, in acknowledgment of our Lord's sacramental presence, to bow profoundly at the words, *This is my Body*, *This is my Blood*, in the Prayer of Consecration, in accordance with old English custom. And this method of adoration has for us more authority than the more modern custom of bending the knee, or genuflection.[2] The elevation of the Sacrament was forbidden in the First Prayer Book of Edward VI.[3]

The distribution of the consecrated elements.

"Then shall the minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the bishops, priests, and deacons in like manner (if any be present)

[1] It may here be pointed out, that Archbishop Benson, in the Lincoln Case, observed, that neither in the English uses of Sarum, York, nor Hereford, is there a ceremonial signing of the people by the priest at the Absolution. "In the older liturgies which our reformers chiefly consulted, that of St. Chrysostom and the Mozarabic, in each of which there are many such signings, there is no cross at the absolution." (*The Bp. of Lincoln's Case*, p. 173). On the other hand the sign of the cross was formerly used in England at the episcopal and other blessings. In the old books, the words 'benedixit' and 'benedicere' rarely appear without a ✠, showing that the priests of old time signed as they blessed.

[2] "The priest's acts of reverence, during and after consecration, according to the old English use (as may be plainly seen in the rubrics of the Sarum Missal), consisted not in bending the knee, but in inclining the head and body."—*Ritual Conformity*, p. 41.

[3] See p. 65, of this work.

and after that to the people also in order, into their hands, all meekly kneeling." This rubric, as also canon 21 of 1604, obliges the celebrant to receive the Communion each time he celebrates, even when he does so more than once on the same day. Without this, the sacrificial offering would be imperfect. Before the Reformation the priest received standing, and this seems the more appropriate posture. The custom for the celebrant to receive kneeling became common later; probably, because the clergy wished to set the example of reverence, when the Puritans desired to be communicated sitting.[1] The ancient order is to commence the distribution of the Sacrament at the south of the altar rails. The people are directed to receive the Body of Christ "into their hands," and this direction is best complied with by following the instructions of St. Cyril to his catechumens,[2]—"approaching therefore, come not with thy wrists extended, or thy fingers open; but make thy left hand as if a throne for thy right hand, which is on the eve of receiving the King: and, having hallowed thy palm, receive the Body of Christ, saying after it, Amen." It is quite wrong for people to take the Sacrament with thumb and finger, which in no sense can be described as "their hands." The chalice should be guided to the lips by the

[1] See Cosin's *Works*, Vol. v. pp. 112, 517.
[2] *Cate. Lect.* xxiii. 21.

hands of the communicant,[1] even though, for safety, the priest retains his hold of it.

The direction, "meekly kneeling," excludes prostration at the reception, which is not kneeling.

There appears to be no authority in the English use, for the priest to make the sign of the cross with the consecrated Elements before each communicant, at the time of the distribution. If the sign of the cross had been intended to be so used in *The Order of the Communion*, in 1548, it would probably have been marked, as it was in the Consecration Prayer of the First Book of Edward VI. As it is not so marked, it is better for the priest not to use it.

The covering of what remains of the consecrated elements.

"When all have communicated, the minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth." The fair linen cloth, here named, is one of the two corporases alluded to in a previous part of this work:[2] it is so named in this rubric in the Scottish Liturgy of 1637. This direction, as also that next referred to, affords good evidence of the Church's belief in the real, objective presence of Christ in the Eucharistic species, irrespective of the subjective belief of the communicants.

[1] See p. 126, of this work.

[2] See pp. 108, ff.

The consumption of what remains of the consecrated elements.

"If any remain of that which was consecrated, it shall not be carried out of the church, but the priest, and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same." The purpose of this rubric is not to forbid the primitive practice of carrying the Eucharist to the sick in their houses, but to guard against irreverence in regard to what remains of the consecrated Elements. The reservation of the Sacrament for the sick and dying is an ancient custom, which has prevailed at all times and in all parts of the Church, and which has never been forbidden by the English Church. The many advantages of such a method of communicating the sick and dying are too obvious to call for any special comment in these pages. It is interesting to know, that the pyx, a vessel for carrying the Sacrament to the sick, belonging to Bishop Jeremy Taylor and used by him, is still preserved.[1]

The directions contained in this rubric involve the rinsing and cleansing of the chalice

[1] This pyx was, in the year 1898, in the possession of the Rev. P. E. George, Vicar of St. Winifred's, Bath. The body of the pyx is of dark shell, handsomely spotted with white; the lid is of solid silver, a large agate forming a boss on the surface. The pyx bears the inscription in old lettering—"Hæc pyxis quondam erat usui Jer. Taylor Episcopo." Formerly a small vessel of glass for holding the species of wine was enclosed, but is now missing. The dimensions of the pyx are 3⅝ in. by 2⅝ in. by 1⅝ in.

and paten at the altar. A complete consumption of "that which was consecrated" cannot be effected without the aid of the ablutions. For the attainment of this object, the use of a little fresh wine and water is required. According to Sarum use, there are two ablutions—(1) wine is first poured into the chalice by the assistant, and consumed by the celebrant: then (2) water is poured over the priest's fingers into the chalice, and also into the well of the paten, which is emptied into the chalice, and the whole consumed by the celebrant. A careful wiping of the vessels at the altar after the ablutions is not necessary: it may be done later in the vestry. The Archbishop of Canterbury, in the Lincoln Case, recommended that the cleansing of the vessels take place at the credence.[1]

IV. *Ceremonies of the Choir Offices.*

The ceremonial directions relating to the performance of Morning and Evening Prayer, have already been referred to incidentally in previous parts of this work. The reader is referred to pages, 185–201; 208, 209.

[1] p. 114.

V. *Ceremonies of the Occasional Offices.*

Ceremonies of Confirmation.

The imposition of hands. The chief ceremony in the administration of Confirmation is named in the direction, "Then all of them in order, kneeling before the bishop, he shall lay his hand upon the head of every one severally, saying, Defend, O Lord, this thy child. . . ." The word "severally," in connection with the expression "this thy child," clearly indicates the Church's intention, that Confirmation should be ministered to each person individually, and not even to couples, much less to a row of persons, at each recitation of the prayer. There is no authority for interpolating hymns, and an address or addresses, in the office; which, however edifying, are unauthorized additions to the Prayer Book.

The laying on of the bishop's hand in Confirmation, which is done after the example of the apostles, signifies and effects, in connection with the appointed words, the bestowal of grace in this sacramental rite. This ceremony has given its name to the rite of Confirmation.[1]

Ceremonies of Marriage.

The ceremonies appointed in the solemnization of Holy Matrimony are numerous and

[1] See Heb. vi. 2; and the title of the Confirmation service in the Book of Common Prayer.

most expressive; they are more minutely described than in any other service of the English Church. They are enjoined in the rubrics quoted below.

Times of marriage.
Position for the espousals.

"At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the church with their friends and neighbours: and there standing together, the man on the right hand, and the woman on the left; the priest shall say. . . ."

Dean Comber, in commenting on this rubric says, "We must note, that neither all days of the year, nor all hours of the day, are proper for this office."[1] Comber goes on to name the times when, according to English precedent, marriages should not be celebrated. In 1661, Bishop Cosin proposed the addition to our Prayer Book of the following words,—"By the ecclesiastical laws of this realm, there be some times of the year wherein marriages are not usually solemnized; as

From	Advent	Sunday	8 days after the Epiphany.
	Septuagesima	until	8 days after Easter.
	Rogation		Trinity Sunday.[2]

[1] *A Companion to the Temple*, Vol. iv. sect. i. § 4, p. 16. Oxford, 1841.

[2] *Works*. Vol. v. p. 523, note. See *The Fasting Days*, Appendix iii. (Mowbray). That this prohibition was held to be in force in the English Church in the 17th and 18th

The direction to "come into the body of the church," in connection with a later rubric, clearly implies that the first part of the service, answering to the ancient Espousal, is to be performed in the nave and not in the chancel. In the year 1639, in the reign of Charles I., Pearson, archdeacon of Suffolk, enquired at his visitation of that year, "Doth your minister (in marrying) begin in the body of the church, and then go up to the Holy Table as is appointed?" The first part of the service should be said at the chancel step or screen.

The direction, "standing together, the man on the right hand, and the woman on the left," refers to the position of the man and woman as they face the altar. This is clear from the words of the rubric of the Sarum Manual, "vir a dextris mulieris, et mulier a sinistris viri." The right hand, being the more honourable place, is assigned to the man, because he is the head of the wife. It is also the more convenient position for putting the ring on the left hand of the bride.

The giving the woman in marriage.
The joining of hands.

"The minister receiving the woman at her father's, or friend's hands, shall cause the man with his right hand, to take the woman

centuries, is evident from the visitation articles of Bp. Curle of Winchester, in 1636; Bp. Montague of Norwich, in 1638; Archdeacon Pearson of Suffolk, in 1639; Archdeacon Booth of Durham, in 1710–1720: wherein enquiry is made if any marriages have been solemnized in the times prohibited.

by her right hand, and to say after him as followeth. . . ." "Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the minister. . . ."

The antiquity of the first part of this ceremony is evident from the phrase so often used in Holy Scripture, "giving a daughter to wife."[1] The father or friend, who gives the bride away, should give her right hand to the priest, who, in turn, will give it to the bridegroom. This implies that the man is to receive his wife from the hands of the minister, as in God's stead, and to regard her as a gift from God Himself. The joining of hands signifies the making a covenant.[2] The repetition of this ceremony signifies the mutual confirmation of the marriage covenant.

The giving of the ring. "Then shall they again loose hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the priest and clerk."

"The ring given and received is a token and pledge" of the marriage vow and covenant. Anciently a ring was the seal by which orders were sealed and things of value secured.[3] The ring, circular in form, is a

[1] See Gen. xxix. 19; xxxiv. 16; St. Luke xvii. 27; 1 Cor. vii. 38; etc. [2] See 2 Kings x. 15; Prov. xi. 21.
[3] See Gen. xxxviii. 18; Esther iii. 10, 12; 1 Macc. vi. 15.

symbol of unending love. The ring is to be laid upon the office book, presumably, in order that it may be blest by the priest, according to ancient usage. "The accustomed duty" represents the marriage-fees, which the priest should hand to the clerk, who may hold in readiness an alms bason or bag to receive them.[1]

"The priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the priest, shall say, With this ring. . . ."

"Then the man leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down, and the minister shall say. . . ."

The ring is to be placed on the fourth finger of the bride's left hand. As a reason for this, the Sarum Manual states, that from the fourth finger a particular vein proceeds to the heart.[2] This theory, once universally held, is not now maintained. But if the theory is wrong, the meaning is right; namely, that the husband's love, of which the ring is a token, ought to reach the wife's heart. As a practical matter, the fourth finger is the least used, and therefore the ring, when placed on that finger, is

1 In 1638, Bp. Montague enquired, "Are any married without a ring, joyning of hands, or the fees laid down upon the book?"—Tit. vi. 14.

2 "quia in medico est quædam vena procedens usque cor." Previous to 1549, the ring was put on the right hand.

less liable to be injured or worn out. In Old England, before the Reformation, the ring was placed first on the thumb at the invocation of the first Person of the Holy Trinity, on the next finger at the name of the second Person, on the third at the name of the third Person, and on the fourth finger at the word *Amen*. The expression of the rubric, "*leaving* the ring upon the fourth finger" possibly points to this ancient usage as still intended.

The ratification and publication. "Then shall the priest join their right hands together, and say, Those whom God hath joined together, let no man put asunder." This ceremony, with its accompanying words, is a noble peculiarity of the English service.

The procession. "Then the minister or clerks going to the Lord's Table, shall say or sing this psalm following." The psalm is to be said or sung in procession: the bridegroom and bride, alone of the wedding party, following the priest to the altar for the conclusion of the service, and the celebration of the Eucharist.

Ceremonies of Burial.

The ceremonies enjoined by the English Church to be used at the Burial of the dead are few and simple.

The procession. "The priest and clerks meeting the corpse at the entrance of the churchyard, and going before it, either into the church, or towards the grave, shall say, or sing. . . ." The English Church here, again, enjoins a religious procession with singing: and the use of the Lenten processional cross is quite appropriate for the solemn occasion. The alternative of proceeding direct to the grave, and saying the whole service there, is intended to meet exceptional cases of apprehended infection, when the bringing of the body into the church might be attended with dangerous consequences. In accordance with the directions of the First Prayer Book of Edward VI., the mourners might, on such occasions, return to the church for the psalm and lesson, after the interment of the body. When the interment is to take place at a distance from the parish church, the sentences, psalm, and lesson may be said in church, and the remainder of the service at the grave. On such an occasion no part of the service should be repeated. For the tolling of the bell, and the use of the bier and herse-cloth, see pp. 142, 143, 149, 150.

The casting earth upon the body. "When they come to the grave, while the corpse is made ready to be laid into the earth, the priest shall say, or the priest and clerks shall sing. . . ."

"Then while the earth shall be cast upon

the body by some standing by, the priest shall say. . . ."

The rubric of the First Prayer Book of Edward VI. directs the priest to cast the earth upon the body. The expression in the present Prayer Book, "by some standing by," excludes the priest from performing this ceremony. It may be done by the parish clerk or the mourners. The earth should be sprinkled three times, at the words, "earth to earth, ashes to ashes, dust to dust."

The position of the body in the grave. It has been the general custom from ancient times to dig the grave east and west, and to place the body with the feet eastward,[1] and the face upwards; with the idea, that, at the resurrection, the person may be ready to meet our Lord, who is expected to come from the east, at the last day.

Ceremonies of Churching.

The rubric directs the woman to "come into the church decently apparelled, and there to kneel down in some convenient place, as hath been accustomed, or as the ordinary shall direct."

'decently apparelled.' The words, "decently apparelled," imply the use of the churching veil, to which allusion has been already made in this

[1] Bp. Montague, in 1638, enquired, "Is the grave made east and west? Is the body buried with the head to the west?"—Tit. vi. 27.

work (see pages 148, 149). The advisability of reviving the use of the churching veil in our own day is doubtful; yet the principle involved, of distinguishing the woman who has come to return thanks, should be borne in mind, by assigning to her a special place in the church.

'some convenient place.' In the First Prayer Book of Edward VI., the rubric directed the woman to kneel "in some convenient place, nigh unto the quire door," i.e., at the chancel step. From 1552, to the last revision in 1662, the rubric specified, "some convenient place, nigh unto the place where the Table standeth," i.e., at the altar step or rail.[1] In 1661, the bishops, in reply to the Puritans' objection to the woman "kneeling near the Table," said, "It is fit that the woman performing especial service of thanksgiving should have a special place for it, where she may be perspicuous to the whole congregation, and near the holy Table, in regard to the offering she is there to make."[2] In 1662, the rubric was altered to "some convenient place, as hath been accustomed." The words, "as hath been accustomed," evidently permit the woman to kneel either at the chancel step or at the altar

[1] Thus, in 1638, Bp. Montague enquired, "Doth he not, as he ought to do, go up into the chancel, the woman also repairing thither, kneeling before the Communion table at the steps or rail?"—Tit. vi. 29.

[2] Cardwell, *Conferences*, pp. 334, 362.

rail, according to the old custom prevailing in particular churches. In view of the arrangement, now so general, whereby the choir occupy the chancel, the chancel step is undoubtedly the most "convenient place;" and it may be urged that this position is "nigh unto the place where the Table standeth."[1]

A churching should take place, in the presence of the congregation, immediately before the Eucharist, or a choir office; for which the woman, taking her place in the body of the church, should remain. The priest should read the whole service facing the woman.

The woman's offering. "The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the Holy Communion."

The offering may be laid on the book, or placed in an alms bason or bag. Archbishop Whitgift, in reply to the cavils of Cartwright, said, that the offering at a churching is "a portion of the pastor's living, appointed and limited unto him by the Church; and therefore he may lawfully receive it, as it is appointed unto him."[2] The woman's offering may be

[1] Bp. Andrewes, at Jesus Chapel, churched a woman *ad limen cancellorum*, i.e., "nigh unto the quire door."—See *How shall we conform*, p. 238.

[2] *Works*, Vol. ii. p. 559. Parker Soc.

presented by the priest at the altar, at the conclusion of the office.

Ceremonies of Ordination.

The chief ceremonies used in Ordination are—the laying on of hands, the delivery of the Bible, and the putting on the greater part of the episcopal habit.

The imposition of hands. The tradition of the bible. The laying on of hands, in conjunction with the appointed words, "Receive the Holy Ghost, for the office and work of a priest (or bishop), in the Church of God . . . ," signifies and effects the bestowal of the ministerial commission and the grace needful for its fulfilment—in other words, the rite and the ceremony both authorize and empower the ministers of the Church. The delivery of the Bible to priests is accompanied with the charge to "preach the Word of God, and to minister the holy Sacraments in the congregation:" its delivery to bishops is accompanied with the words, "Give heed unto reading, exhortation, and doctrine. . . ."

The putting on the episcopal habit. In the consecration of bishops, before the invocation of the Holy Spirit, and the laying on of hands, the bishop elect, previously vested in rochette, is enjoined to put on "the rest of the episcopal habit," i.e., acoording to the Ornaments Rubric and the Ordinal of 1550, a surplice and a cope.

VI. *Processions. Plainsong. Liturgical Colours.*

Processions. On the subject of processions in the English Church since the Reformation, we have already spoken.[1] Whatever civil authority the injunction of 1547, concerning processions, possessed, has been set aside by the Church, later, on three occasions at least—namely, at marriages, at funerals, and at the consecration of churches.[2] Processions on other occasions have grown up anew, and are countenanced by our bishops; and they are not likely to vanish again, for, in truth, they could not well be dispensed with, without serious inconvenience.

Formerly, there were four processions at the solemn celebration of the Eucharist:

(1) The procession before high mass, expressly forbidden by the Injunctions of Edward VI. in 1547.

[1] See pp. 146-8.

[2] Elizabeth's Injunctions of 1559, whilst repeating, almost word for word, the prohibition of 1547, add—"But yet for the retaining of the perambulation of the circuits of parishes, they shall once in the year at the time accustomed, with the curate and substantial men of the parish, walk about their parishes, as they were accustomed, and at their return to the church, make their common prayers."—Cardwell, *Doc. Ann.* Vol. i. pp. 219, 220. The service appointed in the Rogation days of procession consisted of Psalms 103, 104, with the Litany, and suffrages, and the homily of thanksgiving. But it appears that the two psalms were not said in procession, but at convenient halts (see Bp. Sparrow's *Rationale*, p. 148); the rest of the service being said in the church.

(2) The entrance of the ministers at the close of the introit.
(3) The procession after the introit, at the carrying in of the elements and the vessels, by the attendants.
(4) The procession at the Gospel to the pulpit or eagle desk, at which the Gospel was sung.

In parish churches the procession, headed, according to old English use, by the cross-bearer and clergy, and followed by the singing men and boys should start from the chancel, passing through the chancel gates, down the south aisle, round the font, up the central passage of the nave, and concluding in the chancel from whence it started. In the case of penitential processions the path is from the chancel down the north aisle.

In the Sarum use, the procession paths were various. On simple Sundays, the procession went out of the choir by the north door of the presbytery, turning to the right and passing round the presbytery and down the south aisle to the font, returning up the nave with a station or halt at the rood, where the bidding prayer was said in English, and concluding at the choir step with versicle, responsory, and collect. On the principal and greater doubles, and on all Sundays on which any double fell, the path was by the western door of the choir, turning to the right round the choir and presbytery, along the southern aisle, round the

cloisters, and up the nave, with a station at the rood, but without the bidding prayer, and ending at the choir step. It will thus be seen that the old procession was a very different thing from the meaningless and aimless choral march between the vestry and the chancel, for which there is neither authority nor precedent.

On the subject of processions in Old England, Chambers' great work, *Divine Worship in England*,[1] and Rock's *Church of our Fathers*,[2] may be consulted by those who wish to ascertain more definitely our old customs in this matter of ceremonial.

Plainsong. The great majority of the English clergy and laity need to be reminded that there is such a thing as authority in the matter of the music used in divine service. The only music authorized by the English Church is the ancient Plainsong. There is no authority whatever in favour of the more modern music, misnamed 'Anglican music;' the adoption of which is due to the exercise of private judgment at the expense of authority, and the unhealthy desire for novelty and prettiness. It need hardly be said that 'Anglican music'

[1] See Pt. i. ch. v. 8; and Pt. iii. in which the ancient method of singing the Litany is described very fully.

[2] See Vol iv. pp. 181–191. For instances of religious processions in England since the Reformation, see *Hierurgia Anglicana*, pp. 304, ff.

was unborn, and therefore unknown, in this Church of England in the second year of the reign of Edward VI., to the legalized usages of which year the Prayer Book directs us for our standard, in matters of religious ceremonial. As to the continued use of Plainsong throughout that year, there is not a shadow of a doubt.

"The two works which directly illustrate the mind of the English Church as to the musical rendering of her reformed service are, *First*, the Litany, published by Cranmer in 1544, with its musical notation (the first instalment of our Book of Common Prayer); and, *Secondly*, the more important work containing the musical notation of all the remainder of that book, edited (plainly under the archbishop's supervision) by John Merbecke, and published *cum privilegio* in the same year with the First Prayer Book of Edward VI."[1] In both these works the ancient Plainsong of the Catholic Church, in a simplified form, was retained. In 1559, the use of Plainsong was again enjoined in the Injunctions of queen Elizabeth—"That there be a modest and distinct song so used in all parts of the Common Prayers in the church, that the same may be as plainly understanded, as if it were read without singing."[2] These

[1] Blunt, *The Annotated Book of Common Prayer*, 1885, p. 58.

[2] *Doc. Ann.* Vol. i. p. 229. It is interesting to note, that this injunction sanctions the singing of hymns "in the begin-

facts speak for themselves to all lovers of authority.

The writer ventures to recommend to all interested in the important subject of Church music, the method known as 'the Solesmes Method,' which has recently, happily, been brought into special prominence in this country. It is impossible to hear our services sung according to this method of Plainsong, without being profoundly impressed by its solemn dignity and great reverence. It is remarkable for its smoothness and evenness of tone, with an absence of all hurrying of any kind; and, above all, by the way in which the music is made subservient to the sacred words. It is, in fact, nothing less than good musical reading. In 'Anglican music,' as a rule, the words are treated as of quite secondary importance: this, to say the least, is not reverent. There is, in fact, the same difference between the modern and the ancient music, in regard to its adaptation to inspired words, as there is between fitting a foot to a boot, and fitting a boot to a foot. No person of religious mind who has heard Plainsong well sung, according to the Solesmes method, can ever forget it, or desire the modern Anglican music in preference.[1] "No man

ning, or in the end of common prayers, either at morning or evening."

[1] The following letter, which recently appeared in *The Church Times*, possesses considerable interest to those who are seeking to restore the ancient and authorized music of the Church:—"There seems to be a growing desire to render

having drunk old wine straightway desireth new: for he saith, The old is better."[1]

The liturgical colours. Those who follow the course of the Church's worship, welcome all appropriate aids to joining in it intelligently. It would be a serious loss if the church itself

the Psalms of our public worship in such a way as to avoid doing violence to the natural rhythm of the words, and at the same time to invite the intelligent co-operation of the congregation. It is, I suppose, recognized by many people that the ancient Gregorian tones with their simple and natural inflexions are most suitable for the accomplishment of these objects; but it has not been easy to find a Gregorian psalter in English which is free from modern innovations upon the simple music of the tones, or which does not bind you to one tone and ending to any particular psalm. But now there is a psalter, most carefully arranged by the Rev. G. H. Palmer, so as to make the English words easily adaptable to the beautiful, free method of chanting which the French Benedictines have restored. We have used this psalter (*The Sarum Psalter*, Bell and Sons), for two and a half years in our church, and we delight in it more and more. It is sung every day by an ordinary choir of men and boys, apparently without difficulty. By this method of chanting, a psalm may be sung to almost any of the tones and endings, without doing violence to the natural accents of the words, and the natural rhythm of the sentences. In our church the boys sing the even verses alone with as much care as possible, and with the lightest accompaniment. The odd verses are sung by the choir-men and the congregation together, with the assistance of a somewhat louder organ. We have found this by far the most practical method of alternate singing. It gives confidence to the congregation if they sing all together, and with the men of the choir; and it encourages the boys to sing with sweet and soft voices, without being forced by loud singing behind them, and by a loud organ accompaniment.

Precentor of the Society of St. John the Evangelist, Mission House, Cowley St. John, Oxford, Sept. 3, 1898."

[1] St. Luke v. 39.

should always present the same uniform appearance: and it is a corresponding help when the alternation of fast and festival is made visible to the eye. It would be unnatural, for example, if, in passing from Holy week to Easter, no difference was made in the outward appearance of the church and the vestures of the ministers. It is with a view to marking such reasonable difference, that, from remote times, the employment of varying liturgical colours has been adopted. Such a custom was in use in the English Church in the second year of the reign of Edward VI.

In the middle ages there was no such hard and fast rule about the various shades and tints of colours as we now have. For example, when the rubric ordered black, it was thought to be followed if violet, or purple, or even blue, were used. So with green; it was considered to be liturgically the same as yellow; both were therefore employed after Trinity and for Confessors' days.

Certain colours are used for certain times: white, on the Feast of the Consecration or Dedication of a church; but the colour for the festival of the patron saint of a church is simply the colour of the Saint's day; if an Apostle, Evangelist, or Martyr, red: if a Confessor, green: if a Virgin, white; if the Virgin be a Martyr, some dioceses used white mingled with red. White is the colour for the administration of Baptism and Confirmation,

for Marriage, and Churching of Women. Violet, for the Visitation and Communion of the Sick, Commination Service, and other penitential offices. Black or violet, for the Burial of the Dead. White may be used for the burial of children under seven years of age.

The pre-Reformation sequence of colours in the diocese of Salisbury is still very imperfectly known. Bishop John Wordsworth recently published the following restoration:

"In country churches two colours will be found sufficient, *Red* and *White*. *Red*, for ordinary Sundays and Saints' days and ferial days generally, and *White*, for the great Festival seasons in which we celebrate our Lord's work of redemption, and for certain other great days.

"To put this rule more distinctly:—

"*Red* may be used on all days with the following exceptions:

"*White* (1) from the evening of December 24th to January 6th, both inclusive, or, if it is preferred, up to Candlemas, February 2nd, or Septuagesima, whichever falls earliest.

"(2) in Eastertide, including Whitsun week.

"(3) on January 25th, February 2nd, March 25th, June 24th, August 6th, September 29th, November 1st, and the anniversary of the Dedication of a church. Also (if thought fit) at Marriages and Confirmations.

"Certain other colours may be optional, such as *Violet* or *Purple* for week-days, not Saints' days, in Advent and Lent, and for seasons of fasting, such as Ember and Rogation Days, and for parochial missions and funerals; and *Blue* or *Green* for week days, not Saints' days, after Trinity."

The Sarum colours have no authority outside the old diocese of Sarum, and they should not be followed even in dioceses where the Sarum liturgy was adopted; for in these dioceses it is known, that the Sarum ceremonies were not followed, but only the Sarum rules in saying and singing.

The ancient sequence in the diocese of Bath and Wells is a little better known than that of Salisbury. It is not unlike that of Sarum. Blue was used for Advent; white at Christmas to the octave of the Epiphany; St. John's Day was blue and white; the Innocents', red: the Circumcision, red and white. From the octave of the Epiphany to Septuagesima red was worn. From Septuagesima to Passion Sunday it seems likely that blue was used, but it is uncertain. Red was worn from Passion Sunday to Advent, with the exception of Low Sunday and the octave of the Ascension, when white was worn. As elsewhere, Apostles and Martyrs were red; Virgins not Martyrs, white; and Confessors, blue and green. Funerals were to be black.

At Lichfield, red was used for the last fort-

night of Lent, and white at Easter, apparently including Whitsuntide. Black was the colour for Advent and Lent and for funerals.

At Westminster Abbey, there was a noteworthy sequence, not unlike the old Parisian sequence of 1666. White was worn from Advent Sunday to Candlemas or Septuagesima, whichever fell first: from Septuagesima to the first Sunday in Lent a reddish colour (*subrubeus*) was used: the first four weeks of Lent were kept in black, and the last fortnight in red. This colour was then used through Easter up to the following Advent, with the exception of Ascensiontide which was kept in white, and Whitsuntide which might be kept in red, or yellow, or green.

As in other sequences, Apostles and Martyrs were red; Virgins, white; and Confessors, yellow or green.[1]

Readers who desire to investigate the subject of the liturgical colours first hand, are referred to the exhaustive and learned articles of Dr. Wickham Legg and Mr. St. John Hope, contained in volumes i. and ii. of *The Transactions of the St. Paul's Ecclesiological Society*.

[1] The above is reprinted, with certain abbreviations, from *The Churchman's Oxford Kalendar*, by the most kind permission of the editor, Dr. Wickham Legg. The author ventures to recommend the clergy and sacristans to procure this Kalendar annually, and to regulate the liturgical colours in the churches accordingly. It costs one shilling, and is published by Mowbray.

Incense. The use of incense in the Christian Church can be traced back to the age when persecution ceased and paganism was practically overthrown. Up to this time, of necessity, Christians worshipped in secret; and it is obvious that the use of incense would only have betrayed them to their enemies. We know also that the use of incense in the Church was further delayed by its evil association with pagan rites, and that the offering of incense to the pagan gods was made the test of apostasy from Christianity. When, by the lapse of time, these hindrances were removed, the use of incense spread rapidly, and became universal. This took place whilst the Church was yet undivided.

Incense was in use in the English Church when Edward VI. ascended the throne. One of the earliest acts of that king was to permit his privy council to issue certain injunctions affecting the ceremonial of the Church: to these we have already referred (see pages 62, ff.). In these injunctions it was ordered, that certain images in the churches, which had been 'censed unto,' should be destroyed. This order limited, and rightly too, the use of incense by forbidding a particular, medieval, and superstitious use: but it is to be observed that no prohibition whatever was either then or subsequently issued in regard to its general and ordinary use in the services—that is to in other ways and on other occasions.

The prohibition of the censing of images, which was only one of the prevailing methods of censing, implies that other customary methods were not interfered with.[1] At that date it was the accustomed use in parish churches to burn incense on certain occasions at the *Benedictus* at Lauds; at the *Magnificat* at Vespers; and, during the more solemn celebrations of Eucharist, at the approach to the altar, the reading of the gospel, and the offertory.[2]

During the middle ages various symbolical

[1] As an example of what is meant above, we may take the prohibition of taking wine by the Jewish priests, during the time when they were on duty in the temple, as stated in Levit. x. 9, 10. This prohibition clearly implies that the use of wine by the priests when not on duty in the temple was not interfered with, but rather was taken for granted.

[2] The evidence at present available points to the conclusion, that, as a general rule, incense was only used on principal feasts, at any rate at certain choir offices. According to Sarum custom and general medieval usage, censing at the Eucharist was confined to solemn celebrations or high masses. See Becon, *The Displaying of the Popish Mass*, Works, Prayers, etc., p. 264. Parker Soc. "After the creed, upon solemn feasts, ye use to cense the altar." This was written in Mary's reign. See *British Magazine*, 1834. Vol. vi. p. 265, where we find that the second deacon at Coventry, A.D. 1460, was directed, "he shall every principal feast, at the first evensong, cense the people in the south side of the church." The corresponding direction for the first deacon is lost. Chaucer (*The Student's Chaucer*, Oxford, 1895, p. 460,) relates, that Absalon, the dressy parish clerk, "gooth with a sencer on the haliday sensinge the wyves of the parish." See also, *Churchwardens' Accounts of the Town of Ludlow*, Camden Soc. 1869, p. 31. "1547. Item. for charcolles to sense withalle on hey dayes, iij^{d}."

For the moments when incense was formerly used in the services, see page 252, note.

meanings had by degrees become attached to these censings; such, for example, that the offering of incense signified the merits and mediation of our Lord, the power of intercessory prayer, the effect of grace, our inward affection toward Christ, the fervent desires of the faithful, and so on. As will be seen later, these meanings given to incense are afterthoughts. It is these symbolical ideas which have given rise to the distinction, often erroneously made, between the liturgical or ceremonial use of incense and its fumigatory or sanitary use. The latter had for its object the perfuming of the church in preparation for service, or during service, irrespective of any symbolical meaning; and further, the supposed disinfecting of the air about the bodies of the dead, before and at burial, which was the earliest use of incense.

It is the liturgical, ceremonial, or symbolical use of incense which was forbidden by the archbishops of Canterbury and York, at the hearing at Lambeth in the year 1899. The opinion was then given that "such an use of incense during service time is not now permitted in the English Church. At the same time the archbishops pointedly refrained from any condemnation of the more ancient fumigatory or deodorant use, at least out of service time, which was not under question at the hearing. In fact, they seem to have gone out of their way to suggest the adoption of such an use.

Their words were, "Side by side with the liturgical use of incense, another use had always been common, which it was not the intention of the rulers or the legislature to interfere with. There was nothing to prevent the use of incense for the purpose of sweetening the atmosphere of a church, wherever and whenever such sweetening was needed. And instances of this use can be found long after the Act of Elizabeth. But such instances have no bearing whatever on the lawfulness of the liturgical use. There are many instances of what is called the fumigatory, as distinguished from the liturgical use. George Herbert used incense to sweeten his church. There is no liturgical use in this. It must be remembered that the Church has never spoken of incense as an evil thing. . . . If used at all, it must be used to sweeten the church, and outside the worship altogether."[1] It seems that those clergy who feel bound, and rightly so as the writer thinks, to conform to the prohibitions recently given by their respective bishops, in consequence of the Lambeth opinion of 1899, are in no wise debarred thereby from the fumigatory or sanitary use of incense out of service time, and possibly in service

[1] qu. from *The Times*, Aug. 1, 1899. In commenting upon these words, Dr. Talbot, bishop of Rochester, recently said, "I hope that if any use is made for incense outside the services (and the Archbishops' ruling seems to give room for this), the arrangement will be of a frank, consistent, and intelligible kind."—*The Guardian*, January 3, 1900.

time.[1] The amount of evidence, since the Reformation, in favour of perfuming the churches with incense is too great and continuous to be set aside, as the archbishops readily admitted.[2]

It may be fairly argued, in spite of modern statements to the contrary, that there are good grounds for regarding all use of incense as primarily fumigatory; that there is, in fact, no distinction, beyond what is quite artificial and modern, between a so-called 'liturgical' and a 'fumigatory' use. All censings may be rightly regarded, not as acts of worship, but as acts preparatory and conducive to worship; the object being the removal of that which may hinder or distract the worshippers through the sense of smell. It is well to remember, as already observed, that the primary and original use of incense, as is also the case with altar lights and vestments, was purely practical; any ideas of symbolism being attached later and by degrees, and without

[1] Obs. the Archbishops' words quoted above, "Whereever and whenever such sweetening was needed." It may be fairly said, that there is more need to sweeten the atmosphere of a church after the congregation is assembled, than before—i.e., in service time, than out of it.

[2] The evidence will be found, set forth at length and in detail in *The Case for Incense*, Appendix H. pp. 157–170. Bp. Pilkington, about 1561–2, in describing St. Paul's Cathedral in pre-Reformation times, said, "in the middest alley was their longe censer reachinge from the rofe to the ground." (See *British Magazine*, 1832, Vol. i. p. 135.) This hanging censer was evidently used in perfuming the cathedral.

uniformity of meaning.[1] And, inasmuch as the idea of antiquity of use is inseparable from any true notion of what is Catholic in regard to ceremonial,[2] we may say that the earlier fumigatory or deodorant use of incense is more Catholic than the later so-called liturgical or symbolical use. In fact, any reasonable symbolism naturally rises out of the fumigatory idea. It is upon the idea of the removal of that which offends the sense of smell that the Christian symbolism of incense is most rightly and reasonably based. It is quite true that universality is also a mark of Catholicity, and that the symbolical use has, abroad, superseded the more ancient purely fumigatory use. But then we are confronted with the fact that no one symbolical meaning has ever either exclusively or universally, been given to incense. It remains that the fumigatory use is the more primitive of the two methods under discussion.[3] Whenever we are called

[1] Bp. Cosin's words, quoted on p. 117 of this work, may be referred to as an example of what is meant above.

[2] Strictly speaking the term 'Catholic' cannot be applied to the use of incense, inasmuch as incense was not in use from the first. For about three hundred years the Church generally did not use incense.

[3] "Students of the history of ceremonial are aware that the Western Church for many centuries practised the fumigatory use, and had no knowledge of the ceremonial use. During the ages when the liturgical sense was in the West at its highest degree of cultivation, incense was used in the way of fumigation only."—F. W. Puller, *The Guardian*, Aug. 26, 1899.

Most authorities teach that the primary purpose of the use of incense is to sweeten the air, and that it was only

upon to decide between what is primitive and what is medieval or modern, we are surely on safe grounds in choosing the former in preference to the latter. This is an undoubted Anglican principle.

Thus, the archbishops' decision of 1899, whilst, alas! making one more mark of difference between the English Church and the rest of Catholic Christendom, nevertheless prepares the way for the adoption of the earlier

during the middle ages that incense came to be regarded as of the nature of sacrifice or homage. But this idea was quite foreign to early Christian notions, being adopted from Jewish and Pagan symbolism. Such an idea cannot be defended on historical grounds. The so-called 'liturgical use' of incense was unknown in the Roman Church in the early part of the eighth century.

Duchesne, *Origines du Culte Chrétien*, 2e éd., Paris, 1898, p. 155, note 1, tells us, that at Rome, up to the ninth century, the portable or hand censer was used only in processions, and that, for the first thousand years, there was no censing of the altar, of the church, of the clergy or congregation. In the middle of the ninth century, Amalarius, in commenting on the Roman rite, expressly states that incense was not used at Rome at the oblation, but only at the two moments of entering the church and of singing the gospel. Similarly, Mr. Edmund Bishop, the learned Roman Catholic ecclesiologist, in his *Genius of the Roman Rite*, p. 10, says, "All ideas of censing the altar, the elements for the sacrifice, or persons, are alien to the Roman rite, and have been introduced into it from elsewhere in the course of centuries."

The offering of incense at the consecration of the elements is a custom of late origin. It was unknown in the Sarum use, and as far as England was concerned was known only at the cathedrals of Chichester and Exeter. The censing of the Consecarted Elements is quite meaningless according to the symbolical meanings commonly given to incense. It may be observed here that the custom of blessing the incense is also of late introduction.

method of using incense; and, in one sense, makes indirectly for Catholicity, when that term is considered exclusively in regard to the element of what is most ancient in the Church's ceremonial.

The subject of the use of incense under the First Prayer Book of Edward VI. is involved in obscurity.[1] But there is every probability that, with the exception of the censing of images, the accustomed use was continued under that book. It is for those who maintain a contrary opinion to produce evidence of non-use. King Edward's wicked, wholesale appropriation of a large number of censers in 1552 naturally deprived many churches of the use of incense. But this affords no proof whatever of non-use of incense up to that date. As we have already observed, it is quite open to argue, that the abolition of the use of incense before images implies that the ordinary liturgical use in vogue was not interfered with. In fact such a liturgical use has never been forbidden by the English Church until the archbishops' decision or opinion in 1899. It is very remarkable, that in the several lists of ceremonies forbidden at the Reformation, giving

1 Sir R. Phillimore's statement in the case of Martin *v.* Machonochie (L.R. 2 Ad. & Eccles., p. 215), that "incense certainly was in use in the Church of England in the time of King Edward the Sixth's First Prayer Book," was not supported by any evidence. The only instance of use at present forthcoming is that at York minster, about 1550; the accounts for that year showing, "For frankyncense, 7s."

minute details on various points, the mention of incense is omitted.[1] And we have good reason to assert, that the absence of direction to use in no way necessarily involves any prohibition whatever. As we have already seen, in previous pages,[2] the manual acts necessary for the consecration of the elements in the Eucharist were not named in the Prayer Books from 1552 to 1662; neither was there any direction as to what was to be done if sufficient of the elements was not consecrated; nor was it said what was to be done if the Consecrated Species were not all consumed by the communicants. As to the first of these omissions, we know that the manual acts were performed in spite of the lack of direction:[3] as to the second, in 1573 a priest named Johnson, taking

[1] For example, after the issue of the Prayer Book of 1549, certain injunctions were put forth, in which the following occurs, "2. *Item.* For an uniformity, that no minister do counterfeit the popish mass, as to kiss the Lord's Table; washing his fingers at every time in the Communion; blessing his eyes with the paten, or sudary; or crossing his head with the paten; shifting of the book from one place to another; laying down and licking the chalice of the Communion; holding up his fingers, hands, or thumbs, joined towards his temples; breathing upon the bread or chalice; shewing the Sacrament openly before the distribution of the Communion; ringing of sacrying bells; or setting any light upon the Lord's Board at any time; and finally to use no other ceremonies than are appointed in the King's Book of Common Prayers, or kneeling, otherwise than is in the said Book."—Cardwell, *Doc. Ann.*, Vol. i. p. 75. In this list we find a number of ceremonial acts used in the Latin rite expressly prohibited, but there is no prohibition of censing. The omission is quite remarkable.

[2] See pp. 51, 52.

[3] See Ibid.

the view that omission implies prohibition, was condemned and punished by a court consisting of bishops and judges of the highest authority.[1] The case of Elizabeth Shipden, in the reign of James I., previously alluded to,[2] who refused to wear a veil at her churching, on the ground that the order to do so was not warranted by rubric or canon,[3] and who was nevertheless excommunicated by the authorities of the time, is an effective illustration of the validity of the contention, that old customs prevailed which were not enjoined in the service book. In the Lincoln Case, too, Archbishop Benson ruled, that the mixture of water with wine for use at the Eucharist was clearly not illegal, and was more than permissible, though nothing whatever is said about the mixture in the rubrics of our Prayer Book, or the canons of our Church.[4] With these striking and practical examples before us, it is surely open to say, without special pleading, that the omission of

[1] See p. 52, note. [2] See Ibid. note.

[3] The words, "decently apparelled," were not inserted in the rubric of the office for Churching until 1662.

[4] "No rule has been made to change or abolish the all but universal use of a mixed cup from the beginning. Without order it seems that no person had a right to change the matter in the chalice, any more than to change the form of bread. Wine alone may have been adopted by general habit, but not by law."—*The Bishop of Lincoln's Case*, pp. 111, 112.

The writer ventures to think that the archbishops in 1899 might well have used similar words, and taken a similar line in regard to the use of incense; reserving the regulation of such use to the episcopate.

directions in the rubrics as to the use of incense cannot be held to prove prohibition.

Finally, it is not to be forgotten that Queen Elizabeth, in her *Defence of her proceedings in Church and State*, issued in 1569, expressly affirmed, "We deny to claim any superiority to ourself to define, decide, or determine any article or point of the Christian faith and religion, or to change any ancient ceremony of the Church from the form before received and observed by the Catholic and Apostolic Church."[1] This statement (made ten years after the Prayer Book of 1559 was put forth) has an important bearing on the subject of incense. We may also, in the same connection, consider the words of canon 30 of 1604, which lays down, that "so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endamage the Church of God, nor offend the mind of sober men." The supposed abolition in the English Church of the accustomed use of incense is hardly consistent with this declaration.

[1] *Burghley State Papers* (1542–1570), ed. Haynes, p. 591. See also *The Church Historical Society's Tracts*, No. lviii. S.P.C.K., in which the whole document is printed.

A Table to regulate the Service when Two Feasts, or Holy-days, fall upon the same day.

(Drawn up by the Committee of Convocation appointed to revise the Rubrics.)

When two Feasts or Holy-days happen to fall upon the same day, then shall be said the whole service proper to the day placed in the left-hand column of the following table; and wheresoever in the service the collect for the day is appointed to be said, then shall the collect for the day placed in the right-hand column immediately follow:—

1 Sunday in Advent.	St. Andrew.
4 Sunday in Advent.	St. Thomas.
St. Stephen, St. John, Innocents' Day, Circumcision.	1 Sunday after Christmas.
Epiphany.	2 Sunday after Christmas.
Conversion of St. Paul.	3 Sunday after the Epiphany.
Purification.	4 Sunday after the Epiphany. Septuagesima, Sexagesima, & Quinquagesima Sundays.
Septuagesima and Sexagesima Sundays.	Conversion of St. Paul.
Septuagesima, Sexagesima, and Quinquagesima Sundays, Ash-Wednesday, Sundays in Lent.	St. Matthias.
Annunciation.	1, 2, 3, 4, 5, Sundays in Lent.
Sunday next before Easter to Easter Even, inclusive.	Annunciation.
Easter Day, Monday and Tuesday in Easter Week.	Annunciation. St. Mark.
1 Sunday after Easter.	St. Mark. St. Philip and St. James.
St. Mark. St. Philip and St. James.	2, 3, 4, 5, Sundays after Easter.
Ascension Day.	St. Philip and St. James.
Whitsun Day, Whitsun Monday and Tuesday. Trinity Sunday.	St. Barnabas.
St. Barnabas and all other holy-days till All Saints' Day, inclusive.	Sundays after Trinity.

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